FIVE GO TO ACADEMIA:

NARRATIVES OF

BECOMING

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Abstract

This autoethnographic inquiry aims to capture the complexity within the storied life history accounts of five academics, including my own, regarding the experiences they believe shaped the becoming of their workplace self. The individual stories are narrated, and then discussed collectively to encourage dialogue and deepen understanding. This inquiry is set against the context of previous research that focusses on the impact neoliberal policy and practice places upon the academic (Shore & Wright 2000; Morley, 2004; Harris, 2005; Billot, 2010; Floyd & Dimmock, 2011; Fanghanel, 2012). However, as a postmodern study, recognising 'self' as a transposable, contested and fluid entity it casts a wider lens to support this inquiry's aim, and its two subordinate research outcomes. The first outcome is to inform my own academic and management practice by drawing on Bourdieu's (1992; 1996) notion of capital and habitus. The second outcome is to develop and then test two multi-disciplinary conceptual frameworks that can be used, amended, or indeed discarded by self and identity researchers when meaning-making qualitative findings (Rainbow & Rose, 1994). The first of these frameworks draws mainly on the three broad categories of differing selves identified by Trede (2012), while the second returns to Bourdieu to consider his notion of 'world hypothesis', one that rejects dualisms (Bourdieu & Wacquant, 1992, p.11). The methodological strategy I use is informed primarily by both the five key features of analytic autoethnography (Anderson, 2006, pp.379-386) and Frank's (2010, pp.105-110) six acts of dialogical narrative analysis preparation. I use four research questions to individually examine each storied transcript from different epistemic angles. The four questions, two aligned to each research outcome, seek out the socio-cultural power constructs that influence a participant's temporal, synchronic and agentic understanding of the becoming of their academic self (Bamberg, 2011). Findings of the influences that shape academic self include, but are not limited to, parental expectations, life-history influences, immigration, race, gender, workplace experience outside of the university, as well as the impact of neoliberalism. These then inform recommendations that centre on the development of my own academic practice, as well as wider scholarly, and institutional ones.

Acknowledgements

I would like to take this opportunity to express my gratitude to several people who have travelled with me on this journey. I first start by dedicating this work to Dr Vinette Cross, who illuminated my mind and walked beside me until her sudden death in September 2017. Whilst Vinette is no longer here in body, fragments of her mind still live within and through me to continually shape my thoughts, as I pass her thinking, her brilliance on, not only within this thesis, but also to both students and staff I have the privilege to encounter as I continue this life's journey. Thanks, must also go to Dr Linda Devlin, who has always been there for me since I commenced my EdD studies, and voluntarily stepped in when Vinette sadly passed. Linda is selfless in her support and guidance, always finding space for me. I would also like to show gratitude to Dr Phil Gravestock, who with Linda has helped tremendously to question and thereby further hone and shape my thoughts to produce the narrative you now read. I am also extremely grateful to the participants in this research, who gave their time freely, and whose honesty, enthusiasm and support provided the interpretative impetus to take me on a journey of expanding my own inner library, pointing me towards destinations I had not thought to charter before.

Dedication to Dr Vinette Cross

Sometimes

Sometimes when I think I'm thinking

About…

My thoughts slide round the corner

Out of sight

And huddle, furtively

Sometimes when I think I'm reading

About…

The words decide to drift

Abstractedly

Around the page

Sometimes when I think I'm writing

About…

Prose veers off in its own direction

Impudent

And wayward

And lures me to a place

I never thought to know

Dr Vinette Cross December 2016

(Who died peacefully at home on the 15th September 2017).

The contents of my travel bag

My destinations: Constructing conceptual frameworks, figures, and tables

Chapter 1: The direction my interpretative compass points

1.1 This journey's starting point

The aim of this analytic autoethnographic research inquiry (Anderson, 2006) seeks to capture rich findings within five participant's stories of the life experiences, including my own, that shaped the becoming of their academic self, both within and outside of the university. This approach moves beyond Marxist and postmodern research that centres solely on the part neoliberal ideology, and its associated corporatization of a university play in enhancing both the precarity and the need for an academic's self and identity to normalise a move towards a more efficient, rational, masculinised, quantifiable subject (Shore & Wright 2000; Morley, 2004; Harris, 2005; Billot, 2010; Floyd & Dimmock, 2011; Fanghanel, 2012; Luka, 2015; Hall, 2018). Whilst I recognise such research is important in setting workplace context, I argue a gaze that privileges an investigation solely focussed on the power neoliberalism has exerted on the academic self is both narrow and limited. Such research does not include a place for the inclusion of additional influential diverse life-history experiences outside of higher education; events that a person may attribute to the development of their academic self. Therefore, this thesis deliberately casts a wider net seeking rich, deep findings. Its approach heeds Clegg's warning (2008, p.331) to self and identity researchers to avoid a 'concrete singularity' approach that centres solely on the impact of policy and workplace practice upon an academic.

The research aim is supported by two subordinate research outcomes. The first research outcome seeks to inform and develop both the cultural and social practice of my own self, while at the same time challenging and affirming my own understanding and positioning of my capital within the habitus of the workplaces I occupy, as both an academic and manager at my Institution (Bourdieu, 1990). The second research outcome seeks to develop and test multi-disciplinary conceptual frameworks that can be used, adapted, or indeed discarded by scholars when studying self and identity (Rainbow & Rose, 1994).

In order to achieve this inquiry's aim and its two outcomes I adopt an analytic autoethnographic methodological strategy. One that emplaces my self as a both a researcher and participant at particular stages in this study. Whilst I enable both an analytic (Anderson, 2006) and emotive (Ellis, 2001) autoethnographic approach, I preference the former to draw on diverse epistemology as a way to further inform both my understanding and findings. However, I do not discount the latter autoethnographic approach as I seek recommendations that will enhance my own practice, as well as those that focus more widely on contributions to scholarly self and identity research, and institutional practice. This inquiry commences from a position that believes self and its companion, identity, are forged by the initial privileging of constructionism prior to constructivism (Sartre, 1996), not as a dualism, but as a woven interpretative coalescence across a continuum, where both lie at the opposite end to each other. Between each extreme lie inter-laced contextual threads informed by the constituted weave of each. I argue, that a self's moral and conceptual positioning is transposable, and fluid, formed by a constructed interpretation of the amalgamation of relational socio-cultural experiences, and an individual's own unique history (Henkel, 2000 & 2005; Geijsel & Meijers, 2005; Clegg, 2008, Delanty, 2008; Ybema et al. 2009; Billott, 2010; Sharp et al. 2015).

The methods I employ to capture findings occur over several collective meetings with participants. They commence with asking the five contributors, including myself, to assemble a collection of images onto a theme board, images that represent experiences that each participant felt shaped their academic self. An activity designed to facilitate a space for participant re-memorisation (Roberts, 2011) to stimulate deeper self-consciousness, as well as enabling an ordering of their thoughts (Gauntlett, 2007). Following on from the image collection activity, each participant is then asked to narrate their individual story, drawing on their constructed theme board, to inform other participants of the experiences that shaped their academic self. A key activity that Bamberg (2011) advocates addresses the three dilemmas faced by self/identity researchers, namely being able to capture a participant's sameness over time, their uniqueness, and their position within their world to self and self to world fit. Finally, participants discussed each

story within the collective setting to encourage dialogue, that would both promote a greater fusion of understanding and critique amongst the collective group (Gadamer, 2008; Frank, 2010; Kristeva, 1980; Meretoja, 2014). An approach also designed to provide another epistemic angle, one that would prevent me from being caught up in my own interpretation (Frank, 2010), impoverished by my own limited ontological understanding (Bayard, 2007). For this same reason, I also do not attempt to reconstruct participants' stories from my own perspective, as I fear this will also prejudice findings (Frank, 2010; Easterby-Smith, Thorpe & Jackson, 2012).

Individual narrations and collective dialogue are recorded and transcribed. Findings to inform this inquiry's first research outcome and answer the research questions one and two, centred on my analysis of the transcripts of individual stories, and then the transcripts from the subsequent dialogue that included, in part, collective and shared autoethnographic memories (Werstch, 2002; Ricoeur, 2004; Campbell, 2008). For the second research outcome, I constructed two frameworks, which were informed both deductively and inductively, to again analyse each individual storied account from a further two epistemic angles, to arrive at further findings and conclusions (Stanley, 2013, cited by Barrett, 2015, p.2). As we now go forward, the reader should note I will record the insights gained from key thinkers in this field within quotation marks, whilst my own reflexive voice is represented in italic font. As research questions reveal themselves within the ensuing text, they are represented in bold print. It is now time to introduce the reader briefly to the content of each chapter within this thesis:

Chapter One: This introductory chapter. Following the introduction, I then set the context of the neoliberal university and its impact on academic self, prior to then reflexively positioning myself within this inquiry.

Chapter Two: The literature review. This incorporates a critique of deductive readings that focus on the multiphrenic self, memory, and postmodernism.

Chapter Three: Methodology. This chapter sets out the analytic autoethnographic strategy alongside the methodological process flowchart which underpins this philosophical positioning. Methods employed include visual theme boards, and storytelling to initiate dialogue. These are then followed by the use of narrative analysis methods to reveal findings and trigger further movement of thought. The process I employ is melded from an adaption of Anderson's (2006, pp.379-386) 'five key features of analytic autoethnography' and Frank's (2010, pp.105-110) 'six acts of dialogical narrative analysis'. In addition, the chapter focusses on interpretive positioning, fractured foundationalism, twisted truth, shared memory work, dialogical intertextuality, followed by the inductive findings this inquiry discovers.

Chapter Four: The findings chapter. In this analysis of the interview data I answer four research questions. The first two questions focus on this inquiry's first research outcome, drawing on findings from deductive theory, and individual, collective, and shared memory work focussed on capital and habitus. Research questions three and four focus on this thesis's second research outcome. Findings are drawn from the researcher's analysis of deductive theory, individual storied accounts, and inductive themes discovered in Chapter three. Figure One, overleaf, illustrates the alignment of this inquiry's research aim, with its outcomes and subsequent questions. The research questions illustrate a quest that examines each individualised storied transcript from four different epistemic angles, to reveal the richness of variations and possibilities within each (Stanley, 2013, in Barrett, 2015). Firstly, from my own deductive positioning, and secondly, from collective dialogue, prior to finally returning to examine each individualised storied transcript from two more angles using frameworks that focus on the embodied self, and a constructionist-constructivist continuum. The first draws on deductive theories from both Trede (2012) and Satre (1996), while the second is formed from the additional writings of Bourdieu & Wacquant (1992), Giddens (1991). The inductive themes place (Casey, 2007; Casey, 2009) and nostalgia (Boym, 2001) are then woven respectively into the two frameworks to further enrich them. Whilst the early revelation of this figure at this point, lacks detail for the

reader, I felt it important to proffer this as an initial roadmap. Further explanation will be added as this thesis progresses.

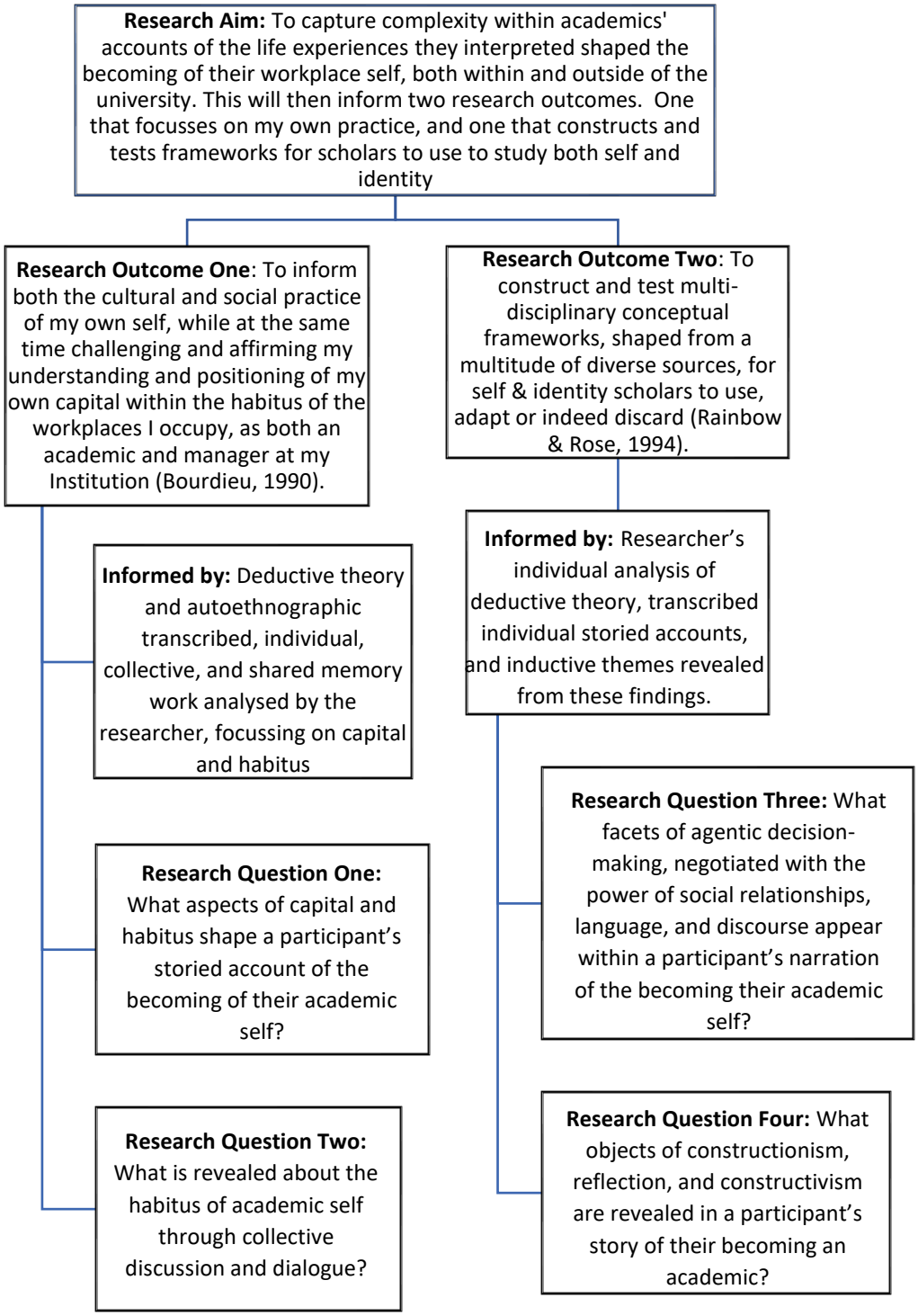


Figure One: Alignment of Research Aim, Outcomes, and Questions.

Chapter Five: The conclusion/recommendation chapter, which contains an overview of my inquiry, the achievement of this inquiry's research aim, its outcomes, contribution to understanding, and relevance to practice. Followed by recommendations, prior to reflexively looking back and looking forward.

1.2 Setting the context: Neoliberalism and the university

Neoliberalism and its free market political ideals have dominated UK economic policy for some forty years. Neoliberalist beliefs are informed in part by the thoughts of classical liberalists such as Hayek, who considered an unfettered free market, free from state intervention, would lead to natural 'spontaneous [economic and social] order' (1944, p. 253). Both Hayek and neoliberal economists endorse Adam Smith's hidden hand of the market as the best mechanism to stimulate the basest of human impulse (Harvey, 2005), whereby the value of a product or service is both subjective and reliant on how much individuals are willing to pay for it.

However, rather than enabling an unfettered free market, neoliberal economists, such as Friedman (1962) and Buchanan (1975) advocate that the state should intervene to engineer optimal free market conditions via governance, to incentivise greater individual freedom of choice, democracy and liberty (see Harvey, 2005; Olssen & Peters, 2005; Flynn, 2007; Ball, 2008 for example). A freedom that neoliberals believe must instil '[public sector] compliance and obedience, [via] constructions of the state [enacted through] the techniques of auditing, accounting, and management' Olssen & Peters (2005, p. 315).

One of the central themes of neoliberalism focuses on the importance of viewing knowledge as a commodity capable of realising capital. A theme that treats knowledge as a business product which can be bought, and where ideas, knowledge, and information can be transformed in order to produce innovative and new solutions for organisations and nations to maintain and/or gain competitive advantage within the global marketplace.

It is at this juncture where neoliberalism and higher education meet. Neoliberals advocate that higher education has to be seen as economically useful to national need, students are positioned as free market consumers (Olssen & Peters, 2005). The marketisation of neoliberal higher education competition has ostensibly placed students at the heart of the system, funded by debt, 'to view themselves and others as bearers of consumer rights and responsibilities, and more importantly, come to interact with public services as providers of consumer needs and interests', Wilkins (2012, p.123). An approach that the State advocates will naturally lead to greater customer (student) choice and enhancement of provision (Department of Business Innovation & Skills 2011 and 2016).

Since the 1980s, neoliberal ideology has moved successive UK Governments from a provider of public services, to a regulator and auditor of them. A move that restricts public sector management, including universities, to act in their own self-interest (Flynn, 2007), and at the same time encourage them to adopt institutional strategic, operational and cultural change that supports neoliberal public policy (Currie & Newson 1998; Ball 2008; Collini, 2012; McGettigan, 2013). Whereby, resulting political dogma advocates that a university's performance must be audited though a diverse array of measures, including some that are positioned onto a range of league tables to ensure value and inform student choice. While supporters argue that a performativity focus (Lyotard, 1984) replaces complex subjectivity with scientific objectivity, and thereby prevents the potential for universities and individuals within them to exact bias and act in their own self-interest (Laurillard, 1980; Power, 1994; Polster & Newman, 1998; Middleton, 2000). Critics argue that performativity is reductionist and has a debilitating effect, as it replaces professional autonomy and trust with managerial control and measurement (Shore & Wright, 2000; Morley, 2004; Ball, 2008; Fanghanel, 2012).

Neoliberal policy focusses on managing universities from a distance to improve market-led outcomes and choices for the consumer (Currie & Newson 1998; Ball 2008; Collini, 2012; McGettigan, 2013). Its technologies are deployed at both the macro and meso level. At the

macro level this includes, for example, the impact of market-orientated higher education policies, aimed at encouraging greater competition amongst universities, coupled with the role of administrative agencies, such as the Office for Students. While at the meso level, within universities, this can include the deployment of associated management techniques and quality audit tools to meet the State's neoliberal economic and societal need (Shore & Wright 2000; Morley, 2004; Harris, 2005; Billot, 2010; Floyd & Dimmock, 2011; Fanghanel, 2012). Techniques include a management by objectives approach, such as within staff appraisals, one that both communicates and directs academics towards activities and measurements that are viewed as both nationally and institutionally important. Tools can include student satisfaction surveys, and module pass rates against university benchmarks.

I counsel that a sole Governmental focus on the performativity measurement of universities fails to recognise national economic and societal needs as complex systems. Systems that are adaptive and subjectively embedded within a web of pluralistic relationships across a multitude of stakeholder groups (Latchford, 2018). I argue that the marketized and financialised techniques and tools of neoliberalism (Hall, 2018) are constrained by their lack of a wide enough systemic view, a narrowness that fails to capture the complexity of the environment universities operate within. Thereby, constraining the latter's ability to instigate a more holistic educative action.

1.2.1 The impact of neoliberal change on the individual academic's self and identity

The impact of neoliberal change at the micro level, the individual academic's self, is somewhat contested by scholars. Marxist scholars focus on the corporatization of the university with its fixation on generating monetizable deliverables (Luka et al., 2015). Academics placed under this lens are faced with conditions of precarity, austerity, and intense competition. Where to be deemed as useful, the academic is required to adopt a more quantifiable mantra, or, as Morrisey (2007, p.2) identifies a 'unit of use in a market economy'. Resulting in an academic self that is valued for becoming a more 'efficient, rational, masculinised, managed subject' Moore & Robinson (2015, p. 2775). Hall (2018)

argues this logic of value weakens the autonomy and ego of the academic labourer, appropriating and subordinating them to the neoliberal university's financialisation and marketisation agenda. Hall (Ibid, p.97) advocates this agenda values 'capabilities related to the generation of human capital and in particular entrepreneurialism and employability' by increasing 'the proletarianization of academic labour through organisational development and technology rationalism'. Luka et al. (2015, p.177) asserts that the neoliberal agenda presents academic scholarship as a cultural production project 'articulated through ideas about economically impactful [corporate] deliverables'. The term deliverables when used corporately refers to a set of diverse yet narrowly defined tangible, marketized, and quantifiable outcomes that are packaged and provided to clients (Shore, 2010).

Postmodernist scholars cast a wider lens, from the multiple perspectives of class, race, gender, and other group affiliations (Creswell, 2007). Their research focusses on the use of State and institutional power, rationalised and legitimised through discourse and further performance measurement and audit technology techniques. Power which is deployed to encourage academics to privilege their economically useful self. Foucault (1980) recognises neoliberalism as a 'state apparatus of normalisation' employed in different forms to instigate circulatory power where the university and academic become both a subject of state ideology and a vehicle of its power; subjugation which 'govern[s] our gestures, dictate[s] our behaviours' (Ibid, p. 97).

It is at the juncture of discourse and technologies of measurement and audit where Marxist and postmodernist research coalesce. Luka et al. (2015, p.180) advocates for a political economy research approach. One that places 'the labouring of communication [as a] critical concern', to determine 'what it means to be on the ground with labour practices that generate cultural products, economies and identities'. Postmodernist's Foucault (1980) and Lyotard (1984) also recognise the importance that political persuasive discourse plays in the struggle for power to gain legitimacy amongst the populace. Acknowledging that a reliance on 'truth' may constrain aspirations of domination Foucault reasons that 'there can be no possible exercise of power without a certain economy of discourse of truth' (1980, p 93).

Measuring the performance of the academic to ascertain their economic worth became a priority for neoliberals. A move aimed to equip universities with the ability to structurally respond rapidly to free-market challenges, to limit organisational and professional self-interest (Currie & Vidovich, 1998). Commentators argue that this has transformed universities from 'communities of scholars into workplaces' (Deem, Hillyard, Reed (2007, p. 2). Foucault views this as a form of governmental power which becomes insidious as 'it traverses, it produces things, it induces pleasure [and pain], forms knowledge, produces discourse' (1980, p. 119). Power that specifically conditions recipients to become self-auditing. As explored previously, critics claim that this change has been implemented through the use of 'coercive technologies of accountability' (Shore & Wright 2000, p. 57) which act to implement and monitor desired ways of working and behaviour at arm's length and circulate neoliberal power. Manifested through accounting and audit technologies that measure compliance to required norms (Fanghanel 2012; Morley, 2004) implemented by a managerialism that seeks to co-ordinate and control academic action (Deem, Hillyard, Reed, 2007; Townley, 2002). A move that results in academics no longer feeling trusted, valued, or in control (Shattock 2001; Deem, Hillyard & Reed 2007; Fanghanel 2012; Collini 2012). One that incorporates technologies rooted in a line of action and thought that considers the addressing of economic, societal and skill needs via higher education as a complicated problem that can be rectified by the use of pro-consumer, pro-network measurements and audit tools (Shore & Wright 2000; Morley, 2004; Fanghanel, 2012). Gergen (1991) recognises the impact of these accounting and audit technologies upon a person's self as both competing and multiphrenic in nature, requiring academics to enact multiple identities to meet the contemporary demands placed by managers within the university (Floyd & Dimmock, 2011).

Moore and Robinson's (2015, p.2775) earlier assertion that the neoliberal university, through the management and deployment of powerful technologies seeks a 'efficient, rational, masculinised, managed' homogenous academic self, presents a very neo-tayloristic, macho Western mode of thought and action. One that I argue can privilege white Western males, discourage collectivism, and thereby disadvantage academics of

differing gender, race, culture, and those with significant responsibilities outside of the workplace. Turner (2002, p.2) asserts that to ask an academic of a non-Western race to assimilate a homogenous Western neoliberal one 'is de-humanizing; it requires eradication of one's blackness so that a white self can come into being'. Amsler & Motta (2017) further argue that those who have caring responsibilities and cannot conform wholly 'to [neoliberal] hegemonic models of bourgeois entrepreneurial white, male scholars' (Ibid, p.83) are delegitimised when compared to those 'who either has no caring responsibilities, or has those responsibilities taken care of by others' (Ibid, p.97).

Scholars such as Murphy (2011) offer a more positive perspective, while acknowledging the working life of the academic has changed over recent years, he asserts, 'the loss of freedom thesis itself is debatable, especially in the context of a top down reform agenda such as marketisation. No system however forceful and resource-heavy can fully neutralise all forms of resistance it may encounter' (p.513). The resistance which Murphy (2011) refers to may be better understood as individual or collective agentic behaviour. Where, no matter how well deployed a strategy, there always remains room for some emergent action away from what has been prescribed, particularly when there is degree of uncertainty or unpredictability (Minzberg 1994). Barnett (2000) claims that the partial loss of an academic's professional autonomy is simply a depiction of the increasing range of expectations that are now placed upon the academic role. He considers that the values of academic professionalism, whilst fragile, remain but they are now intermixed with neoliberal ideals that can appear as being in opposition at times with an individual's constructed vocational ideals. Barnett (2000) asserts that the principal role of the academic is now to be diligent to these oppositional values at appropriate times, advocating that she/he 'has to take on the daily task of making themselves in the world...to think morally on their feet' (p.204).

What we have started to present thus far is a sense of neoliberal structure and individual agency, not as a dualism but as a fluid weave, where the composition and influence of these two threads varies dependent on context, and individual demographics and interpretation.

Within this section scholars have focussed on the conscious impact of increasing and changing neoliberal expectations that are placed upon an academic's self. Chiefly, through the power of a neoliberal language, discourse, and changing social relationships structured to justify competitive marketisation and financial technologies that reshape ways of working. Initiatives that require a sense of fluidity as academics continue to meaning make their own position within the diverse contexts they are emplaced within (Billot, 2010). However, such research limits itself to purely a workplace focus and thereby excludes the impact other life events outside of the university may have also had on the development of an academic's self. To address this gap, my inquiry adopts a wider postmodern lens, linking with Clegg's (2008) advocation that academic self and identity does not exist in isolation from the other spheres of influence that have hermeneutically infiltrated their understanding. Delanty (2008) adds further weight to these concerns, cautioning that there is potential for incongruence between an individual's self-identity, the collective identity of a group and the demands of the organisation.

1.3 Towards reflexivity: Challenging my own 'inner library'

I commence this analytic autoethnographic inquiry (Anderson, 2006) where I emplace myself as a participant within a collective narrative ethnographic study (Ellis, et al., 2011) by trying to better understand and interpret my own professional positioning and bias (Savin-Baden, 2004). I reason, any prejudices I have are shaped by my contemporary 'inner library' (Bayard 2007, p.30-31), which is made up of 'the totality of all the books [or texts]' (Ibid) I have either been exposed to, or, chosen to engage with. This represents the limits of my own knowledge, formed by my own abstract thinking and interpretation in relationship with social and physical objects (Blumer, 1969). This quest is particularly poignant for me; I recollect several years ago a colleague and good friend tried to unsuccessfully commit suicide several times because, purely by chance, a workplace experience coalesced with an unhappy early life experience. At the time I felt a sadness and a helplessness in endeavouring to support them through this, I wanted to do more, to fix it, but I could not as it ultimately was not within my gift to do so. As I write this, further memories of other

colleagues who travelled beside me for a while, also come to the fore, where again wider life-experiences melded with their work-life experiences. Unfortunately, some were successful in taking their life. One, I still wonder, some 28 years later, why they could not talk to me. I often question whether others perceive experiences in the same way I do? So, as I begin this journey, I question further why I am drawn towards this research and its approach?

Delving back through my obscure fragmented memories, I have always been interested in how people interpret events around them. I feel this inquisitiveness was borne from a sense within my childhood of feeling at times socially inadequate, primarily from the relationship I had with my father. I remember then, although this is my temporal monologue construction, looking for signals of how to behave to gain acceptance (Mead 1934). Whilst this desire for approval has diminished over the course of my life, I remain inquisitive about how others interpret a sense of their self and their experiences within their own higher education workplace.

Whilst I believe that my monologue constructed interpretation of a sense of wanting to belong has decreased with both time and personal and professional achievements, I still feel that there remains within me a deep curiosity, a need, particularly when I experience cognitive dissonance, to wonder how others might perceive and subsequently deal with a situation. Leading on from this, I am also intrigued by how others might interpret, negotiate and manage the varying magnitudes of power relationships that settle upon them and disrupt or reinforce their meaning-making as they continue to transit across space to a variety of constructed places (Casey, 2009) and relationships. My interest is in how a person's interpretation of their life history determines their own positioning, their self and subsequent identity in relationship with others (Gergen, 2009) within an academic setting. A quest which may in turn further educate or validate my own interpretation and subsequent academic and managerial practice through my engagement with the participants within this inquiry.

I mentally construct this inquiry, in alignment with Dewey's (2007, p.228) assertion that 'the vocation acts as both a magnet to attract [knowledge] and as glue to hold it', since this parallels with the interpretation of my own life experiences. After leaving school at the age of 16, employment became a vocation, a polis away from home, where I felt my sense of worth and citizenship first start to flourish. A focus on other's sense of academic self, my own subsequent interpretation and possible further movement of thought (Frank, 2010, p.104) from storied accounts, shared memories (Campbell, 2008) and dialogue (Meratoja, 2014) therefore intrigues me.

I now introduce Barthes (1990) into the mix of my own interpretive meaning-making. Barthes draws on the work of Chomsky citing 'every ideological activity is presented in the form of compositionally completed utterances' (p.50). What I am constructing here must be recognised by both the reader and myself as based on my own contemporary worldview, formed by the interweaving of the narratives I have either chosen to, or have been allowed to engage with, or have been subjected to, during the 60 years of my own life duration. From both a constructionist and constructivist viewpoint, my positioning and the places and spaces I now choose to visit, in a Bordieuan sense, clearly has prejudice. This study must be recognised as a contemporary piece of ontological work, which will only ever be finished when I finally depart mortal life and disengage from the texts that surround, infiltrate, and enliven my body, senses, and mind.

Chapter 2: Assembling the initial contents of my travel bag

Within this literature review, I now start to pack the deductive components I consider I need. I first explore self and identity in more detail, particularly its multiphrenic nature (Gergen, 1991), before focussing on the role memory plays in participant's storied perceptions of becoming their academic self. Finally, as I recognise the formation of self as a complex endeavour, melded within rich and diverse pluralistic webs of influence I turn to postmodernism.

2.1 The Multiphrenic Self

The Not Knowing

Each One There. Difference.

Your experience of Me. Is not Me.

My experience of You. Is not You.

Maudsley, 2017.

I have included this poem, written by Maudsley, as it chimes with my own thoughts and experiences. I believe we only see fragments of a person's self, as they can of ours. Indeed, even this is likely to be misinterpreted, as both you and I are constrained by our own prejudices of life, of how I, you, and they should act.

It is now time to explore both self and identity in more depth. I commence this section by proffering definitions of each. Bamberg (2011) defines the self as a 'person's nature, special qualities, one's own personality, interests and pleasures', whilst 'in broad strokes identity [a state of being, or not being, identical] is a label attributed to the attempt to differentiate

and integrate a sense of self along different social and personal dimensions' (Ibid, p.6), such as age, gender, social/organisational membership, beliefs (Ashforth & Mael, 1989). As I write this latter definition, my mind returns to the difficulties an academic self might face when asked to conform to an 'efficient, rational, masculinised, managed' academic identity (Moore & Robinson 2015, p.2775). I consider this definition may create an individual notion of being at the same time in place and out of place, within the university and the diverse groups they are sited, or choose to emplace themselves, within (Kenny et al., 2011).

From Bamberg's definitions we can see that whilst self and identity are entwined, I argue, linking with Sartre's privileging of constructionism prior to constructivism, that self and identity are hermeneutically and cyclically interlinked. Bamberg (2011, p. 6) adds further weight to the above reasoning, adding that the identity researcher faces three problematic dilemmas:

- to capture the participant's sameness of self across a time-change continuum; Bamberg asserts this self, portrays a person's identity.
- to locate the uniqueness of the participants' self when compared to others.
- to place the participant's sense of agency as constituted by both a self-to-world fit and a world-to-self direction of fit.

Bamberg (2011) asserts that the latter two dilemmas, self to other, and, agency differentiation, lead to a person's notion of their self and sense of self. Positioning that is further informed by experience that reinforces interpretation or leads to new understanding and further informing a person's sameness or difference of self, their identity.

I commence my exploration of both, from a Heideggerian (2010, p.36) 'dasein' perspective, a belief that a person's actions are always in response to their engagement with the world. I take a position that a person's interpretative self is not only formed in relationship with the societies they choose to inhabit, or, are emplaced within, but is also crafted by subsequent agentic decision making regarding their wish to identify, or not identify, with these associations (Sartre, 1996 ; Gergen 1991 & 2009). However, I would also argue that the act

of decision making relies upon the magnitude of an individual's capital (Bourdieu, 1990), of being privileged enough to possess the social, cultural and economic resource to listen to different views and then be free enough to travel with them for a while (Peters, 1973). Bourdieu (1996) links capital, the magnitude of an individual's ability to travel, or a la Peters (1973) to educate themselves, with the term 'social trajectories', which he argues 'must be understood as a [person's] unique manner of travelling through social space' (Bourdieu,1996, p.259).

An individual's social trajectory, Bourdieu argues, is informed in turn by their habitus, an innate structuring mechanism informed through personalised 'embodied history internalised as a second nature' (Bourdieu, 1990, p.56), which ultimately generates contemporary strategies forged by 'the set of dispositions and schemes of perception and appreciation that organise [their individual] practices' (Ibid, p.53). Therefore, it can be argued habitus is a product of an individual's accumulated capital that 'produces history on the basis of history' (Ibid, p.56), both assisting and limiting the actions and responses that a person perceives are available to them. One's habitus is a coalescence of the collective constraints and conditions of the fields she/he are exposed to or chooses to engage with, and the meaning-making of collective and individual subjective experiences acquired through the tangible and intangible processes of socialisation. For, Bourdieu the habitus, trajectories and fields afforded to individuals are governed by their economic, culture and social capital, which constrain or enhance the ability and availability of the former (Bourdieu & Wacquant, 1992; Kleanthous, 2013).

To reinforce what I have written so far, I believe engagement (constructionism) comes before cognition (constructivism) and subsequent action, where the former is fashioned by a person's capital, habitus, trajectory and the fields they choose, or are placed within. This positioning aligns with commentators such as Sartre (1996), Berger & Luckman (1966), Clegg (2008), and Gergen (2009) who recognise that the individual whilst distinctive is also embedded relationally within groups and institutions that possess their own languages, conceptual structures, histories, traditions, myths, values and practices. Henkel (2000)

contends that the key concepts of individual distinction in terms of the self and identity are woven from the threads of the person's unique history, their institutional positioning and alignment with their chosen moral and conceptual framework. As well as their identification within their institution and wider society in terms of what they have, or it could be counter-argued have not, achieved. Recognising the importance of Bourdieu's work in my inquiry, I arrive at a research question, one that aligns with my first research outcome to inform the cultural and social practice of my own self, to challenge my understanding and positioning within the habitus of the workplaces I occupy, as both an academic and manager at my Institution (Bourdieu, 1990).

What aspects of capital and habitus shape a participant's storied account of the becoming of their academic self?

What has been proffered so far is an argument which reasons that the self and its representative identity are fashioned of a compound of individual and social elements (Kogan, 2000), formed and reformed as further ingredients are added within the placed mortar and pestle of their life. Furthermore, it is argued that the alchemy of these broad elements, both within a socio-cultural and workplace setting, will never be finalised, as self and its identity remain fluid as they embrace continual individual and collective change and reconstitution. The make-up of this negotiated fusion, what is accepted, rejected, learnt and re-learnt, continually transforms across a temporal continuum of structure and agency (Henkel, 2000 & 2005; Geijsel & Meijers, 2005; Clegg, 2008, Delanty, 2008; Ybema et al. 2009; Billott, 2010; Sharp et al. 2015).

To problematise this fusion further, I present a postmodern twist, one that seeks out the external power constructs that may have infiltrated, perhaps invisibly, an individual's perception of their self (Foucault, 1980). This approach challenges the 'concrete singularity' of an individual's sense of self, a self solely shaped through the workplace (Clegg, 2008, p.331) through the analysis of 'inner conversations' (Archer, 2000, p.318) and 'dialogical narrations' (Bamberg, 2011, p.14) which publicly reveal and enact fragments of an

individual's self. Illustrating how an academic's experience, shapes, and reconstructs the situational 'realities' they inhabit within their academic setting (Ybema et al., 2009).

I started from a position that an individual's sense of self and subsequent identity is woven from both a constructionist and constructivist thread, so it is to these we now turn. To consider the former I will commence with the work of Mead (1934), who saw connectedness and interaction as reactions to a sender's visually communicated gestures. Actions that in turn stimulate an interpretative response from the receiver, upon construing the gestures' intent. Mead developed the concept of the 'Me', or society's perception of the individual, and the 'I', the individual's agential response or identity reaction to these social norms and expectations. Whilst Mead recognised that a response could be both compliant and agentic and thereby, I reason potentially constructivist, Blumer (1969) a student of Mead, argued that a person's construction and revision of knowledge and their subsequent action is informed solely through their engagement with others. Thereby enabling the individual to make meaning of, or revise, reality through shared agreement. I agree, in part, with both Mead's and Blumer's over-arching constructionist positioning, as I see it in play at work every day, for instance in organisational charts, meetings and the facilitation of training.

While continuing to adhere to a constructionist viewpoint, Blumer (1969) advocated that a person's ontology is formed by their interaction with physical, social, and abstract objects. The term 'abstract objects' refers directly to an individual's morals, values, beliefs, and feelings (1969, p.10), those which Bamberg (2011) aligned to a person's self. Blumer's recognition of the part these objects, particularly abstract objects, play within an individual's meaning-making, presents a cognitive dilemma for me as I cannot allow these to be left solely within the constructionist school of thought, as their essence, I argue, also lie within a constructivist's context. As I endeavour to meaning make this further, Barnett's and Di Napoli's (2008, p.202) assertion comes to mind 'identity may be understood to be more a function of structure [constructionist] whereas voice may be felt to be more a

matter of [constructivist self] agency'. Therefore, in terms of this inquiry's aim to research academic self, a focus on storied life-histories seems appropriate.

Nevertheless, if we uncritically accept that the construction of knowledge is solely down to an individual's interaction with social objects, there is the potential danger of overlooking that this structuring also requires a place where the consideration of individual thought, positioning, and homogenous or heterogenous interpretative action reside. Sartre (1996), from an atheistic existentialist position, reinforces the subsequence of constructivism by recognising the importance of individual cognition in this process, 'Man will not be anything until later…he is what he wills [as he leaps] towards existence. Man is nothing else but that which he makes himself' (p.30). Sartre places decision-making at the heart of an individual's becoming, choosing to use the term 'the anguish of Abraham' (p.33) to describe the associated cognitive dissonance a person experiences when facing a dilemma with societal norms. Sartre's decision-making, to either comply or resist, in full or part, lies at the interface between unitary constructionism and pluralist constructivism. Whilst I find Sartre's thoughts useful in emphasising a place for cognition to inform both an individual's emergent and negotiated self and identity through interactions with others I feel it may be too romantic a notion when placed within settings where systems explicitly or insidiously curb an individual's capital and power to make meaningful decisions, or enact resistance (Bourdieu, 1996). I would temper Sartre's dualist stance, by advocating that there may also be a more granular agentic position, as described by Murphy (2012) earlier. One that falls between the dualist positions of comply or resist, neither fully agreeing nor disagreeing with either.

Constructivism recognises that learning is a subsequent result of an individual's action-orientated engagement with the world and its constructed objects. However, unlike constructionism, constructivism privileges cognitive dissonance as the catalyst for learning, rather than one gained purely through assignation or experience. Constructivism possesses two schools of thought, the first is attributed to Piaget (1972) who rejects the idea that individual learning is simply the passive assimilation of knowledge. He advocates it is a

dynamic process where individuals acquire knowledge by cognitively creating and testing their own interpretation of the world they inhabit. Aligning with Sartre (1996) this cognitive dissonance requires the individual to meaning make a path through two or more conflicting positions, to inform or re-inform their own agentic view (Murphy, 2012).

The second school of thought focussing on social constructivism rejects Piaget's (1972) interpretation as egocentric, and instead places a structural emphasis on finding answers to hermeneutic puzzles, via a collective that acquires learning through dialogue (Vygotsky, 1978; Bruner, 1990). Further clarity is provided by Frank (2010) concerning this point, he emphasises that differences need dialogue to challenge the validity and understanding of an individual's and/or collective's interpretative position. However, within this social setting I emphasise that the power and use of language to gain legitimacy and validity may also be key, where the most eloquent, or hierarchical positioned, find themselves in a privileged position (Wiggenstein, 1958; Lyotard, 1984; Foucault, 1986). Both schools advocate that constructivism, either in a singular or social setting, provides multiple representations of reality thereby guarding against narrow deductive interpretation.

So far, I have focussed on both social constructionism, as well as individual and social constructivism. Whilst there are differences among their associated schools of thought I do not view them as separate opposing forces, instead I see them again lying across a continuum of experience. If we present self and its identity solely as a collectively agreed one, this presents the potential danger of portraying an inclusive yet depersonalised sense of self (Brewer & Gardner, 1996) and the possibility for a prejudiced historicised socio-cultural collective focus (Luckmann, 2008). I use the terms historicised and prejudice deliberately here to emphasise that the collective self links with the logic and rationality of the modern world-view, legitimised through collective voice, a belief that may not have been fully examined from differing perspectives (Gadamer, 2004, p.273). However, alternatively I also argue that the collective self, forged by socio-cultural accepted epistemology and experience, can aid individual memory, as well as, preventing the forgetting of noteworthy events (Ricoeur 2004). Nevertheless, Coupland and Brown (2012,

p.2) warn the researcher of the inadvertent deductive danger of simplifying, distorting, and stereotyping the collective self and its identity. Of course, the same argument could be levelled at a researcher if they were to uncritically investigate individual self from their own limited ontology (Bourdieu 1990, Baynham 2003, Frank 2010, Bamberg, 2011).

Returning to a notion of complexity, Gergen's (1991) work focussed on the individual self. Whilst Gergen's text is dated, his commentary on the postmodern, saturated, multiphrenic self, faced with ever increasing and diverse technologies, relationships, and languages is still relevant today; some of which are neoliberally constituted. Perhaps, more so given the multifaceted nature of present-day academic and social life. Gergen (1991, p.7) argues that in the postmodern world individuals 'become increasingly aware that the objects about which they speak are not so much in the world as they are products of perspective'; academic league tables can be illustrated as examples in point. Furthermore Gergen (1991) advocates that self and identity exist in a state of 'continuous emergence, reformation and redirection' (p.139), where the rational, reliable, modern self may cease to have a dominant place. Continuing, he asserts that the advancement in technologies places an individual into a multitude of relationships that require an expected level of response and performance. Our 'bounded' being becomes more porous as this resulting social saturation pulls us in numerous directions to 'absorb their varied rhymes and reasons…inviting us to play such a variety of roles that the authentic-self recedes from view' (p.6) as the individual endeavours to absorb and respond to the multiple voices that surround them. Delanty (2008) later argues that the pressure to enact across diverse roles whilst being a member within several groups can lead to an individual developing multiple and sometimes conflicting identities.

A resulting response requires, as Archer (2000) would reason, abstract 'inner conversations' to simultaneously meaning make the increasingly complex and competing demands of the narratives an individual is faced with to maintain a 'consciousness of compelling alternatives' (p.16). The pressures that this brings may result in the withdrawal and fragmentation of Gergen's (1991) intelligible self whereby the 'fully saturated self becomes

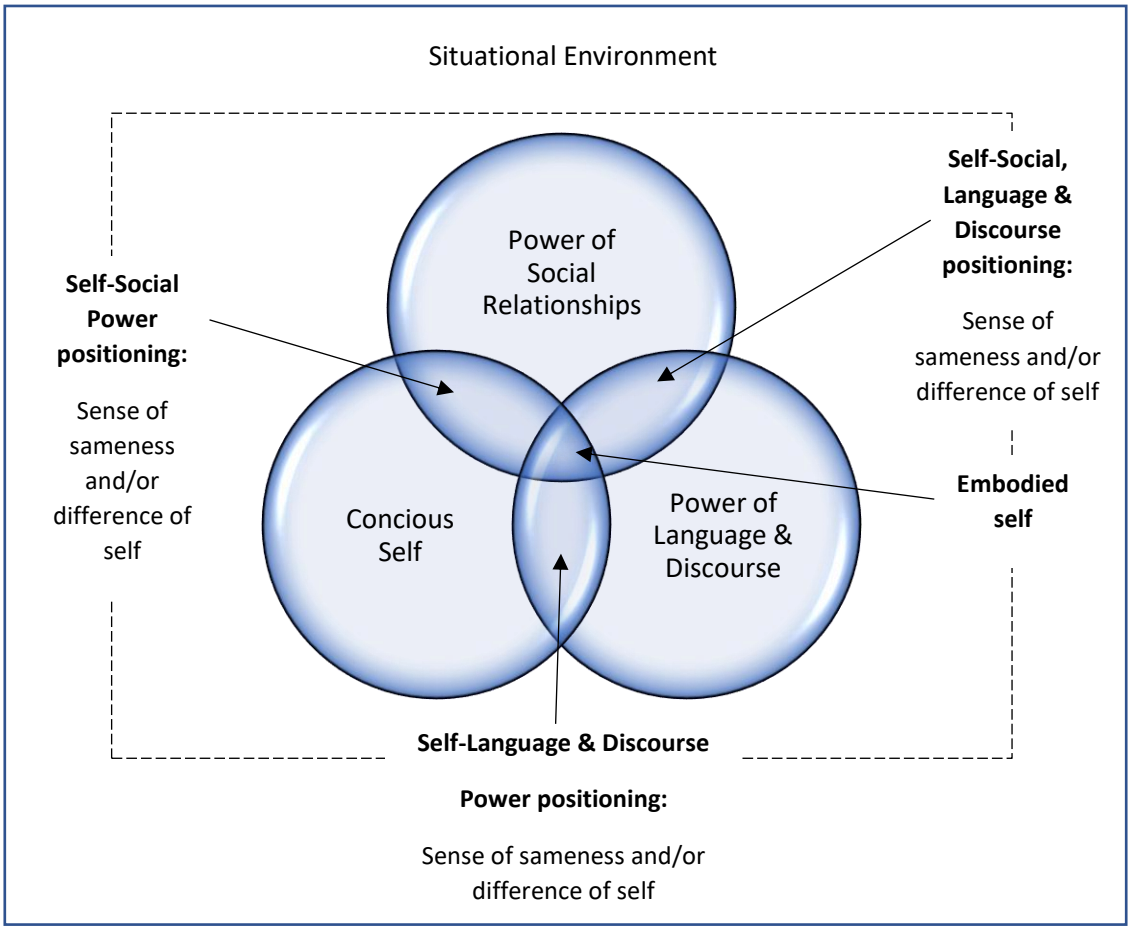
no self at all' (p.7), resulting in a process-driven, self-regulated, changeable self, rather than a fixed, objective self.

This is a position that both Foucault (1980) and Gergen (1991) believe could lead to an individual adopting a more narcissistic, self-monitoring and mutable-styled approach to their work. Relationships with a variety of social objects (Blumer, 1969) and the then ensuing interpretive abstract meaning-making of these are key in developing Gergen's mulitiphrenic self. He writes 'increasingly we emerge as possessors of many voices. Each self contains a multiplicity of others, singing different melodies, different verses, and with different rhythm. Nor do these voices necessarily harmonise' (p.83). Despite warning of the potential loss of an individual's authentic self Gergen also recognises the potential expansiveness, adventure and enhanced potentiality that a multiphrenic self presents, viewing the self as 'the whole that is equal to the sum of relations' (2009, p.55). Linking this with academia he celebrates the construction of a self as one that leads to an educative constructivist questioning of socio-cultural truths, and a recognition of different views and norms, whereby a person is required to continually mediate between their occupational and personal positioning, beliefs and values.

The position I have taken within this inquiry, in terms of constructionism, experience, before constructivism is seemingly one that is further reinforced by Trede (2012, p.161). Trede (Ibid) draws on the alternative work of Giddens (1991), Habermas (1987, 2004) and Bauman (2005), she advocates that there are three differing broad conceptual themes that influence self and identity:

- the conscious self, a person's ontology developed through experience.
- the power of social relations, where the self is de-centred and placed within cultural and collective spheres.
- the power of language and discourse between the self and others, in terms of, how the person talks about themselves and others, how they position and locate themselves within their communities.

If we return to the summary of what was discussed previously within Section 1.2, we can see an alignment with the broad categories Trede advocates and the focus of Marxist and postmodern scholars when studying the conscious impact of neoliberalism upon an academic's self. A policy and practice that is administered through the legitimising power of neoliberal language and discourse that justifies marketisation and financial technologies to reshape managed social relationships between academic managers and their staff. Nevertheless, I remind the reader that this inquiry looks for life experiences both outside and inside the university that have shaped academic self, Trede's (2012) three broad categories proffer a useful starting point.



Framework One: The Embodied Self

(Adapted from Trede, 2012; Sartre, 1996).

I use Trede's (2012) themes to create my first framework. One that represents the complexity of the three broad categories, whereby each is adaptive, and embedded within a web of pluralistic relationships across a multitude of stakeholder groups (Latchford, 2018). To facilitate this, I position the three themes as a Venn, the areas of the circles that intrude upon another represent Sartre's (1996, p.33) points of decision-making, areas he identifies as the 'anguish of Abraham'. Areas that reveal the decisions, influences, and agentic positioning a participant has adopted within their storied becoming of academic self. To add further clarity to Trede's thought-provoking themes, I proffer a fourth concept, one that reinforces a hermeneutic belief that within an academic setting, self, social relations, language and discourse do not act within a vacuum, untainted by the multitude of situational influences that surround them. A porous boundary separates the situational environment from the Venn, recognising that each can influence the other. The central part of the Venn represents an area that embodies activity across all three themes.

Recognising the multiphrenic nature of the competing power structures within this Framework, I now arrive at a further research question focussed on this inquiry's research outcome two: to construct and test multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994).

What facets of agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within a participant's narration of the becoming their academic self?

Within this section, I have argued that self is the central base element of an individual's academic identity, formed by a compound of modern logical rationality, ideological emotive romance, and cognitive dissonance. I have claimed that both self and identity are historically and contemporarily formed through unitary constructionism and subsequent pluralistic constructivist meaning making; the interface between these prejudiced positions when placed within a continuum may represent existential decision-making where freedom permits. I also argue that Gergen's (1991; 2009) texts are still relevant to the contemporary

academic, and assert that the multiphrenic self still exists as academics are required to engage and perform with increasing change, diverse neoliberal and social technologies, processes, and narratives. Whilst this can be viewed as educational (Gergen, 1991) it can also be perceived as leading to the loss, withdrawal, or fragmentation of an academic's authentic self.

Self and its companion, identity, are formed and reformed over past, present and future time as part of a process of ongoing interpretation and engagement with the social settings and discourse in which an academic is emplaced. A position where both the self, society, and its language and discourse, are not isolated from the multitude of external influences that surround a university. These are positions where we can reason that individual self and identity can be regarded as a meaning making 'reflexive project' (Giddens, 1991, p.32). I started this chapter's summary by advocating that self is the central base element of an academic's academic identity. If this is indeed the case then I believe memory, a 'self-referential' enabler of reflexivity Giddens (1991, p. 80), must be among the molecules that form the perceptual element of self.

2.2 Memories: Journeys through space and time

I commence this section by reminding the reader of the earlier hermeneutic positioning I have started to take; one where I advocate that self is abstractly formed in relationship and engagement with constructionist social and physical objects (Blumer, 1969), either individually or a collectively. It is the self's deliberation of experiences, I argue, that draws on a monologue memory of a past time; a faculty of the body's mind and senses positioned in engagement with the world, which simultaneously decodes, encodes, holds and retrieves these interpreted constructed experiences to inform contemporary action.

Both Wertsch (2002) and Ricoeur (2004) contend that theorists have traditionally oversimplified memory studies by focussing on either the:

i) The phenomenology of individual memory, via an idealist Husserlian 'pure and private affair' (Ricoeur 2004 p.45), see also Bergson (1991). Whereby the researcher is focussed on establishing a need to capture an accurate memory representation that then shapes the 'concrete methodological practices' (Wertsch 2002 p.32) they employ.

ii) The public Halbwachian sociological collective and cultural memory of communities (Ricoeur 2004) to create 'a useable past for the purposes of coherent individual and group identities' (Wertsch 2002 p.31).

Collective memories like social constructionism, could advantageously be viewed as an aid to prevent individual 'forgetting' (Ricoeur 2004 p. 27), whilst also assisting in critiquing individual recollection (Baynham 2003). Theorists that favour this approach see 'collective memory as being sufficiently committed to an identity project, that the notion of accuracy must be downplayed or sacrificed' (Wertsch 2002 pp.32-33) to enable socio-cultural coherency.

Nevertheless, it could be argued that collective memories bracket out individual voice, thereby leading to a position that could be construed as both narrow and deductive, constrained by the collective's own socio-cultural prejudices and need to agree (Toulmin 1953; Hamlin 1958). I proffer that this approach, one that excludes the value of individual thought and in turn how that individual interprets their self's existence within the collective frameworks they reside (Ricoeur 2004), may focus on the unitary complicated rather than pluralistic complexity, a position which I will endeavour to avoid. However, Ricoeur (2004) and Wertsch (2002), offer a way forward, advocating that individual and the collective approaches to memory studies should not be treated as opposites. For both believe memory work is a social practice that should incorporate both collective and individual interpretation, where both should be connected and 'situated within a range of varying distances in the relations between self and other' (Ricoeur 2004 p.131).

I have arrived at an important juncture regrading my inquiry. The methods I employ must encourage both the collective and individual interpretation of memories. As I write this, I return to visualising a structured- agency continuum again, where apart from its extreme opposite ends both collective and agentic individual memory coalesce to varying degrees, dependent on contemporary context.

We now turn to Campbell (2008) who adds further richness to both Ricoeur's (2004) and Wertsch's (2002) positioning, as well as a third space, one that resides between both individual and collective memory. In line with Ricoeur and Wertsch, and my own emerging thoughts, Campbell (2008 p.42) advocates that to theorise memory we need a further place, one that studies 'shared memories' by 'bring[ing] the individual and social into relation with each other, [thereby] comprehending the involvement of active agents and cultural tools'. By focussing on this she argues, we will then be able to facilitate a relational space for remembering, one that is ignored by both individual and collective memory theorists. A focus that seeks out the power constructs that have insidiously infiltrated both individual and collective memory, thereby producing the pluralistic complexity, this inquiry seeks.

'Sharing memory is how we learn to remember, how we come to reconceive our pasts in memory, how we come to form a sense of self, and one of the primary ways in which we come to know others and form relationships with them, reforming our sense of self as we come repeatedly under the influence not only of our pasts as understood by others but of the pasts of others' (Campbell 2008 p.42).

Whilst memories are recurrences of past experiences, they occur in the present and can in turn inform contemporary and future action prompted by private thoughts represented as 'an image that can be either quasi visual or auditory' (Ricoeur 2004 p.5; see also Casey 2009).

This chimes with my own interpretative understanding; when I am faced with a demanding situation the first line of 'When the going gets tough' sang by Billy Ocean and written by Lange, Charles, Eastmond, Brathwaite (1986) often comes into my mind, I can still hear its melody, I seemingly visualise the original video, and even sense the warming, calming bright Caribbean sun high in the sky settling upon my skin.

Ricoeur (2004) argues that memories are formed through the lived inhabitation of places that leave markers, reminders, as we move through time. Explicit in Ricoeur's positioning here is memory's temporal dimension, he cites Aristotle's claim that 'all memory is of the past' (p.6). Memory when exercised, whilst always remaining historically positioned, facilitates contemporary perception through a merger of past and present thought and time. Rather than speaking of 'time', Bergson (1991) links an individual's potentiality of memory to the 'duration' of their lived experience, not in terms of what they have forgotten, but the potentiality that the longer they have lived the greater the number of events that have left imprints upon a person's memory. Bergson (1991) recognises perception as being in the moment whereby memory coalesces with it to inform an individual's subsequent present-day interpretation. He therefore states 'there is no perception which is not full of memories' (Ibid, p.33). However, he is at pains to assert while they both share certain characteristics, they are different entities. Bergson (1991) asserts memory is ontologically real in its pastness, whilst perception is in the contemporary moment, driven by what I described earlier as the construction of the situated and multiphrenic self (Gergen, 1991). It is now useful to return to Ricoeur (2004) who cites Locke: 'For consciousness…always accompanies thinking, and it is that that makes everyone to be what [she/he] calls self' (p.104). Thereby enabling each participants' consciousness to reveal a merged 'centre of the objective presentation of memories and reflexive present' (Ricoeur, 2004, p.114). A position which further informs the methodological positioning I wish to take to achieve research outcome one, a location that seeks to stimulate participant memory and its associated narration, and ensuing dialogue to inform and challenge my own understanding and positioning as an academic and manager.

What I have taken from the reading of memory, thus far, is the need to emphasise what appears to me four keys points from this part of my inquiry. Firstly, individual memory is primarily a monologue of a participant's interpretation of their socially and culturally situated self, where truth may be twisted by prejudice (Frank, 2010) or by a lack of a clear lens (Schultz, 1976); nevertheless when enacted it can reveal an individual's fragmented interpretive temporal, synchronic and agentic view of their self (Bamberg, 2011). Secondly,

whilst collective memory can act as a frame to prevent forgetting (Ricoeur, 2004), and challenge or clarify some of the monologue individual twists of truth that inform cultural memory, it examines interpretations of self at a societal surface level rather than at an individual deeper level. Thirdly, Ricoeur (2004) and Wertsch (2002) advocate that the individual and the collective approaches to memory studies should not be treated as opposites and memory work should incorporate both collective and individual interpretation. Fourthly, by applying a post-modern 'shared memory' lens (Campbell 2008, p.42) individual and collective memories can be problematised and viewed as products of power constructs which may have created an allusion, a lack of sociological imagination, at both the societal and individual level. Therefore, to emphasise the methodological importance of these four key points to this inquiry, each will be subsequently incorporated as activities within the overarching process framework I employ within the next chapter. Activities that will encourage both individual, collective, and the sharing of memories.

2.3 A Postmodern turn

Returning to my earlier positioning that an individual's sense of self and their identity are woven from both a constructionist and constructivist thread, I realise I may have to operate between fluctuating constructed modernist and constructivist postmodernist mnemonic thought, to gain a better understanding of participants' stories. Life histories that have been forged, in part, through an 'interaction with others [as well as] historical and cultural accepted norms' (Creswell, 2007, pp.20-21). Within these stories, I anticipate finding elements of both Sartre's (1996, p.33) 'anguish of Abraham' and Heidegger's (2010, p.36) 'dasein', both privilege existence prior to exploration of thought. To achieve this, aligning with Gergen's (1991) avocation that a multiphrenic self can proffer further educative understanding, Heidegger (2010) offers greater clarity via his notion of the 'hermeneutic circle', where experience leads to new knowledge or dissonance with what was previously thought of as fact. To facilitate such a cognitive shift within the interpreter he counsels they must 'never…allow [their] fore-having, fore-sight, and fore-conception to be presented to [them] by fancies and popular conceptions' (Ibid, p.153). A positioning which advocates

that ontological beliefs must be set aside; a quality of mind which Wright Mills (2000, p.8) recognises as 'sociological imagination'. One that transcends from the 'personal troubles of the milieu' to an understanding that these personal troubles may indeed be 'public issues of social structure' (Ibid). An individual ability which Bourdieu (1990, p.56) would recognise as the capability to challenge the inertia of 'capital'.

My positioning aligns with both Lyotard's (1984) and Foucault's (1986) postmodernist assertions that modernity and its technologies cannot be simply consigned to a time or space in history, as its forms, its vehicles of legitimacy, and its organisation of knowledge are ever present. Indeed, I argue that the State's neoliberal pro-market and pro-consumer ideology managed through such the techniques as auditing and accounting is an example of a contemporary modern, legitimised by ideologically rational language. Foucault (1980) views such actions as an exertion of power, which is both constructionist and insidious in nature, where 'the individual is one of its prime effects…[and] at the same time its vehicle' (1980, p.98). He continues:

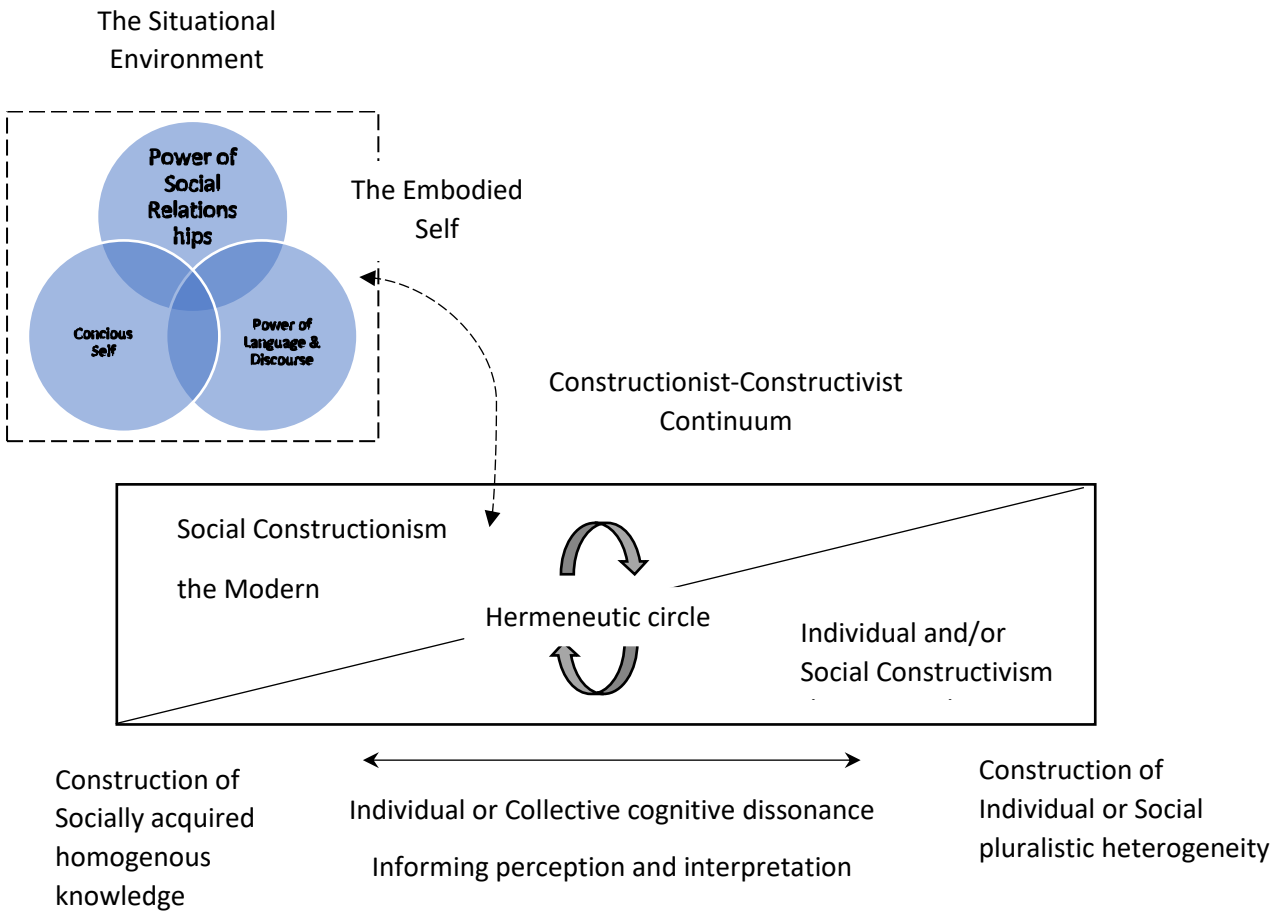
'what is needed is a study of power in its external visage, at the point where it is in direct and immediate relationship with that which we can provisionally call its object…at the level of ongoing subjugation, at the level of those continuous and uninterrupted processes which subject our bodies, govern our gestures, dictate our behaviours…constituted through a multiplicity of organisms, forces, energies, materials, desires, thoughts' (Ibid, p.97).

At a surface level, it can be argued that the use of the word 'subjugation' within the above citation could be interpreted by a reader as being presented in its most sinister form to emphasise Foucault's criticism that 'modernity [with its technologies of power] has only bought domination' (Paneerselvam, 2000, p.27). In other words, modernity, Foucault (1980) philosophises is an ideologically driven objectively focussed approach that is constructionist in nature, whereby the individual (object) becomes both its receiver and sender. Foucault (Ibid) does not seemingly consider a place for individual or pluralistic constructivist thought and agency (Kerr, 1999), we therefore now turn to Giddens's (1991) work.

Giddens (1991) adopts a constructivist positioning, focussing more on the agency of an individual, rather than their subjugation, within an age he terms 'high-modernity' (p.4) rather than post-modernity. He regards high modernity as an age that is global in nature and brings with it risks of increased magnitude that society and individuals have not faced before, risks that can ripple across the world, take the 2008 Fiscal crisis for example. Within this world, perhaps akin to Gergen's (1991) multiphrenic self and my own journey here, Giddens recognises the importance of constructivism in terms of individuals negotiating 'new forms of mediated experience [which become a self-] reflexively organised endeavour' (Ibid, p.5), arguing that 'the reflexivity of the self is [a] continuous [action-orientated project] (Ibid, p.76), where 'the line of development of the self [through interaction with risk and opportunity] is internally self-referential [where] the only self-connecting thread is [their] life trajectory as such [the series of life passages they take]' (Ibid, p.80). Whilst it is useful to the developing argument of this thesis to cite this work of Giddens in terms of bringing in the notion of constructivism through reflexivity, I am cautious that Giddens's argument, like Satre's (1996), privileges those individuals who have the capital, the power, to possess 'sociological imagination' (Wright-Mills, 1959, p.8) and take agentic or existential action and different life passages.

Linking this debate with universities, both Usher & Edwards (1994) and Fanghanel (2012) argue that the processes and systems that can be found within each of its educational tiers is originated upon the rationality of modernity and scientific management. Technology, returning to Gergen (1991), that expects a level of response and performance. Seemingly, aligning with Merleau-Ponty's (2012) notion of phenomenology where human consciousness is formed in relation with the texts and objects around it, Creswell (2007, p.25) further adds to the ongoing and apparent continued cyclical metamorphosis of the modern into the postmodern then onto the modern again, by asserting that the basic concept of the postmodern perspective is that 'knowledge claims must be set within the conditions of the world today…[where]… they show themselves in the presence of hierarchies', such as research and teaching excellence frameworks, and league tables.

I connect the essence of the modern with social constructionism, or alternatively with what Bourdieu would recognise as the 'distribution of material resources' (Bourdieu & Wacquant, 1992, p.9). This is a position which asserts that an individual's knowledge, understanding and sense of self are formed objectively within a society. It is therefore reasoned that the postmodern, or to be more specific, an individual's or collective's cognitive dissonance, or dissatisfaction, with the modern is constructivist in nature, a view which Bourdieu would also recognise as an 'objectivity of the 2nd order' (ibid). However, Bourdieu refuses to treat these two positions as dualisms calling for the researcher to adopt a 'world hypothesis' to avoid this (Ibid, p.11). I start to conceptualise my second framework, which now places self across a constructionist-constructivist world hypothesis continuum.



Framework Two: The Hermeneutic Constructionist-Constructivist World Hypothesis Continuum

(Adapted from Bourdieu & Wacquant, 1992; Sartre, 1996; Trede, 2012).

This framework combines with my first, the 'The embodied self', see Framework one. Thereby, presenting the 'embodied self' Venn diagram complete with its inherent forces (the conscious self; the power of social relationships; the power of language & discourse; the situational environment) as being fluid across a continuum, where its ever changing position is determined by both context and prejudice.

You will also note that the direction of travel between the Venn and the Continuum is bilateral (see double-headed arrow), since I argue that, following Gergen (2009), their relationship influences and reinforces the other. The model is drawn from my own epistemological and ontological positioning in terms of:

- the Foucauldian (1980) and Lyotardian (1984) concept of modernity and postmodernity and their ongoing dissonance with each other.

- Bourdieu's call for a researcher to adopt a 'world hypothesis' which avoids dualisms, such as those presented by constructionism and constructivism (Bourdieu & Wacquant, 1992, p.11).

- Heidegger's (2010) 'hermeneutic cycle' whereby interpretative relational experiences (Gergen, 2009) lead to new knowledge or dissonance with what was previously thought of as fact.

- Gergen's (2009) 'relational being' through which the self, he argues, is formed through the relational network the individual is engaged with, where dualisms coalesce.

- Peter's (1973, p.107) assertion that to be educated is to challenge prejudices and 'to travel with a different view' (p.107).

- A view that sees the merits of melding constructionism (Mead, 1934; Blumer, 1969) constructivism (Piaget, 1972) and social constructivism (Vygotsky, 1978; Bruner, 1990) as a fluid weave rather than opposites.

The cognate adaption of Framework two, and Blumer's (1969, p.10) use of the term physical, social and abstract 'objects' leads to a further research question, aligned to this inquiry's research outcome two: to construct and test multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994).

What objects of constructionism, reflection, and constructivism are revealed in a participant's story of their becoming an academic?

In summary, I started from a position that reasons that meaning making is shaped through both a socio-cultural collective and individual mnemonic experience in relationship with objects, be they physical, social, or abstract. This meaning-making should not be viewed as a dualism placing constructionism against constructivism, structure against agency, modern against postmodern, but, as a continuum a la Bourdieu's 'world hypothesis' (Bourdieu & Wacquant, 1992). Heidegger (2010) adds further complexity by introducing the notion of time and space into this arena, where past space and time merge cognitively to interpretatively inform contemporary thought and action, reinforced by Riceour (2004) earlier in Section 2.3. Framework Two 'The Hermeneutic Constructionist-Constructivist World Hyphothesis Continuum' acknowledges that thoughts and actions are influenced through subjugation and dissonance with societal norms and the legitimising effect of language and discourse. Where there is space for dissonance, reflexivity (Gittens 1991) and privilege, can play its part enabling both society and/or the individual to hermeneutically challenge their fore-having, fore-sight and fore-conception to question and perhaps arrive at a different view (Heidegger, 2010).

2.4 Summarising my journey thus far

This chapter argues that academic self and identity is multiphrenic in nature (Gergen, 1991), a position that is both educative, but, also potentially incongruent in terms of the alignment of an academic's individual values with those of their University. I have privileged the self as hermeneutically linked, in a vis-à-vis fit, with identity, formed in part by perception, experience and memory. I advocate, drawing on the work of Wertsch (2002), Ricoeur (2004) and Campbell (2008) that individual, collective and shared memory lie across a continuum, where the latter seeks to capture the insidious structural power constructs that may be in play. The self, I have argued, is woven from both structural constructionist and agentic constructivist threads, which in turn may inform an academic's contemporary prejudice. The conceptual models presented in Frameworks One and Two illustrate the complexity around such prejudiced placing; a position that is constantly mediated across a modern-postmodern continuum.

The thread that runs through this chapter, is one that embraces a need to capture fragments of the pluralistic complexity associated with this research inquiry. I have taken the position that self is multiphrenic in nature, informed by physical, social, and abstract texts and objects. Care has been taken not to present alternative viewpoints as being in opposition with each other, and thereby favouring one over the other; aside from my position that existence comes before experience (Sartre, 1996; Heidegger, 2010). Instead I portray constructionism and constructivism, collective memory, and individual memory across a continuum where both the interpretation of situational and socio-cultural forces influences the positioning of an individual's self within a place at a moment in time. Where appropriate I have proffered a third space, 'shared memories' Campbell (2010, p.42), and my own emerging thoughts emplaced across a continuum, that seeks to identify fragments of power constructs that may have infiltrated and shaped an academic's self. The deductive reading within this section represents the starting point, alongside the methodology I will employ, to gather evidence for this inquiry.

Within this chapter I remind the reader that I have arrived at the following three research questions, Figure One:

To what extent does capital and habitus shape an academic's storied account of the becoming of their self?

What facets of agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within a participant's narration of the becoming their academic self?

What objects of constructionism, reflection, and constructivism are revealed in a participant's story of their becoming an academic?

Chapter 3: Constructing a methodological strategy for interpretative movement of thought

This methodological chapter, or as I would describe given the nature of my research, a place that seeks to stimulate interpretative 'movement of thought' Frank (2010, p.104) employs systematic processes. Processes that link to this inquiry's research aim to capture complexity within each participant's account of specific life experiences that they interpreted shaped the becoming of their academic self, both within and outside of the university. An aim that facilitates the following two subordinate research outcomes:

1. To inform both the cultural and social practice of my own self, while at the same time challenging and affirming my understanding and positioning of my own capital within the habitus of the workplaces I occupy, as both an academic and manager at my Institution (Bourdieu, 1990).

2. To construct and test multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for self and identity scholars to use, adapt or indeed discard (Rainbow & Rose, 1994).

As I seek rich data to inform my own personal development and also scholarly, and institutional practice, this inquiry's analytic autoethnographic strategy (Anderson, 2006), emplaces my self as both the researcher and participant within this collective narrative autoethnographic study (Ellis, et al., 2011). A stratagem that seeks to allow participant stories to breathe (Frank, 2010) and capture 'thick descriptions [which] are deep, dense, detailed accounts' (Denzin, 1989, p.83). This aligns firstly with this inquiry's initial research outcome. One that looks to inform and develop both the cultural and social practice of my own self, while at the same time challenging and affirming my understanding and positioning of my own capital within the habitus of the workplace, within the academic and manager role I occupy. A position which I believe will enable me 'to [critique] the situatedness of [my] self and others within a social [academic] context' Spry (2001, p.710), cited by Denzin (2014, p.19). Furthermore, the analytic nature of this study seeks to examine individual and collective transcripts and draw out inductive themes to bolster

epistemic deductive ones. This approach then that enables my second research outcome. One that constructs and tests two frameworks that further study the 'variations and possibilities' within individual storied accounts (Frank, 2010, p.104) from different epistemic angles (Stanley, 2013, in Barrett, 2015). I now return to position myself reflexively once again within this inquiry.

Bourdieu & Wacquant (1992, p.39) argue that an interpretative researcher must first recognise three potential biases that may obscure the researcher's own reflexivity:

a) the social origins and coordinates (class, ethnicity, gender) of the researcher.

I come from a working class and a non-traditional educational background. I am aware that being an Associate Professor, white, male and of UK heritage, will privilege both tangible and intangible power differentials when interacting with participants who are either in a more junior role, and/or from a different gender and/or a dissimilar heritage. Coupled with these concerns is the disclosure that during my childhood and into my 20s that I suffered occasional bouts of low esteem, whilst very infrequent now, I am very much aware these doubts could appear within an environmental mix of my busy work schedule and a loose-control research approach.

b) the researcher's socially recognised position within their field of study (this placement will also determine the level of legitimate power she or he is afforded).

Placing myself as a 'researching professional' rather than a 'professional researcher' (Gregory 1997), cited by Wellington & Sykes (2007, p.725), presents certain abstract pressures of my self: I feel like a clumsy novice, a researcher with 'L' plates, as I embark on this unchartered journey. It is important that I do not let this uncertainty act in detriment to this research inquiry. Therefore, I conclude at this stage I must put in place a systemic

process roadmap that will lead to the capture of the rich findings I require to fulfil my research aim.

c) The researcher's epistemological and/or ontological bias and subsequent availability of space to test these, which, if left unchallenged, can lead to potential blindness in terms of not seeing other significant factors within the data.

I have highlighted previously the bias that can be presented by a researcher's reliance on their own understanding an approach that can lead to simplistic, familiar, pre-figured themes. It is anticipated that this bias will be limited by allowing the data to reveal and construct further movement of thought through dialogical narrative analysis (Frank, 2010). An approach that will enable unforeseen data to emerge and help craft this thesis's inquiry, its research questions, and frameworks.

Bourdieu recognises the researcher's conceptual and empirical vulnerability when conducting dialogical inquiry (Bourdieu & Wacquant, 1992); however, in seeming alignment with Gadamer's (2008, p.361) interpretative 'fusion of [both the teller's and listener's] horizons', Bourdieu counter-argues that such an approach can prove beneficial in terms of gaining new understanding for both the teller and listener (Bourdieu & Wacquant, 1992). Frank (2010, p.94) sums up the tensions in this approach as being 'between the practical necessity of not being equally open to all interpretative possibilities, and the countervailing need to be sufficiently open, lest some valid interpretation be foreclosed'.

3.1 Interpretive Positioning

Within the previous chapter, I asserted that self and its representative, identity, are complexly woven across a continuum of constructionist and constructivist thread, see Framework Two. Barnett and Di Napoli (2008) link the former with structural (collective)

identity, and the latter with agentic voice, see Section 2.2. Therefore, I start from an over-arching philosophical phenomenological interpretivist position, where the voice of all participants must be encouraged and allowed to breathe (Frank, 2010) to capture the richer picture I seek within my research aim and its two outcomes (Easterby & Smith, 2009; Merriam, 2009). Each of the five participants, including myself, are situated below the head of department grade; whilst they are employed within the same Post-1992 university, Cathy, Daughter, Alan, and Sophie reside in different departments and subject areas.

To recap, I adopt a postmodern positioning within this inquiry, which will influence the design of the methods I deploy within this chapter. I seek to capture findings that are both rich and diverse, and then analyse these to identify associated power constructs within each academic's individualised storied account. By doing so I create a memory study that includes a place for individual, collective (Wertsch, 2002; Ricoeur, 2004) and the sharing of memories (Campbell, 2008). The reader is also reminded, remaining with my post-modern theme, that whilst I seek to design methods to analyse findings, I do not attempt to rewrite participants' stories in relationship with the other accounts to construct narrow conclusions which lead me to prejudice the data by constructing what is comfortable and consciously already known to me (Frank, 2010; Easterby-Smith, Thorpe & Jackson, 2012, p.98).

Nevertheless, interpretivist research is not without its critics. Alvesson & Sköldberg (2009, p.37) argue that due to this paradigm's lack of a law-like nature, it can be difficult to analyse and subsequently evaluate the data it captures. They assert also that the individual subjectivity of both the participant and researcher may result in anti-conceptual tendencies of descriptivism and reductionism which Golafshani (2003) warns can compromise the validity and trustworthiness of an inquiry's findings. These concerns are compounded further by my own positioning within this inquiry as an insider-researcher, where participants are drawn from different locations across a university. Whilst such an approach can aid access and the building of rapport, it could also lead to a level of intrusiveness and overfamiliarity which upsets participants and disrupts validity (Mercer, 2007). Leading to me compromising the validity of this inquiry by 'lead[ing myself] to perceive what [I] expect

to perceive', (Le Gallias, 2008, p.146). Le Gallias goes on to further support Alvesson & Sköldberg's earlier concerns concerning subjectivity and reductionism by citing Schutz (1967, p.108): 'The member of the in-group looks in one single glance through the normal social situation occurring to [them]…[catching] immediately the ready-made recipes appropriate to its solution'.

Prior to discussing the above concerns further, I now focus on the analytic autoethnographical research strategy (Anderson, 2006) I will employ. In the past I would have uncritically leaned towards a ethnographic research strategy in an attempt to achieve the purported benefits of maintaining an degree of objectivity and distance between the insider-researcher and participants (Anderson, 2006; Denzin, 2014; Adams, Holman Jones, & Ellis, 2015). However, the seemingly unprejudiced benefits of ethnography are challenged by Parry & Boyle (2009, p.692), who advocate that researchers conducting such inquiry cannot operate at a distance or indeed be completely objective, complications that ethnographers usually omit 'from the final version of their text so as not to contaminate [its] scientific value' to hide the insider-researcher role they occupy. Parry & Boyle (Ibid, p693) cite Lewis (1973) as recognising this complex relationship as a dichotomy, which require ethnographers to adopt these positions simultaneously. Lewis advocates, seemingly echoing the concerns expressed in the previous paragraph, that it is the degree to which a researcher adopts one or the other that is the important issue.

I now return to the earlier criticisms concerning interpretive research. From the outset of this inquiry I have made it clear that a key research outcome is a self-developmental one, an output that informs the cultural and social practice of my own self, to challenge my understanding and positioning within the habitus of the workplaces I occupy, as both an academic and manager. Therefore, I have to embrace a level of reflexive subjectivity and intrusiveness with participants within this inquiry. By immersing myself as both a participant and researcher, I acknowledge I cannot avoid Lewis's (1973) concerns. However, I must design and deploy an autoethnographic strategy and process that enables sensitivity and diligence towards the thoughts and feelings of other participants. One that has a sound

deductive base and guards against overfamiliarity, while encouraging the capture of rich findings and deductive themes through an analytical approach that challenges my ontological positioning. An approach that has the potential to educate my self further reflexively.

Chiming with the above, Parry & Boyle (2009) and Denzin (2014) recognise that there is no perfect methodology for conducting autoethnographical research. However, Adams, Holman Jones, & Ellis (2015, p. 10) emotively argue that it offers an alternative to 'the (standard) use of colonialist and invasive ethnographic practices – going into and studying a culture, leaving to write about (represent) this culture, and disregarding member concerns, relational ethics, and what the representation might do to the culture'. Furthermore, there appears to be no one accepted definition of autoethnography (Anderson, 2006; Parry & Boyle, 2009; Denzin, 2014; Adams, Holman, Jones & Ellis, 2015). Definitions where proffered seemingly fall into two main categories. The first is an evocative one that allows the reader to solely discover and report the feelings of the other (the researcher and participants), acting, perhaps, as a trigger for the reader's self-reflection (Ellis, 2001). An approach that is postmodernist in nature as there is little attempt to analyse findings to modernise into convenient epistemological truths. The second category, centres around an analytical one, one that endeavours to achieve a level of epistemic argument within its findings. An approach that seeks to develop and refine not only ontologies but also theoretical understandings (Anderson, 2006).

This thesis, in keeping with its postmodernist positioning of not wishing to re-present participant's stories from my perspective for fear of bias, as well as its professional aims, seeks to interweave both approaches to varying degrees, albeit ultimately privileging the analytical approach over the emotive to a degree. Individual stories naturally expose participants to narrative that would normally be 'shrouded in secrecy' (Ellis & Bochner, 1996, p.25), self-disclosure that in parts may convey evocative, emotive knowledge and thereby trigger a depth of collective and individual reflexivity (Ellis, 2001). As a researcher whose first research outcome is to inform his own professional development as both an

academic and manager, an adoption of this approach seems both eminently important and sensible. Within the next two chapters you will witness my reflexive voice, informed through a self-analysis of my feelings as I engage with fragments of evocative narrative. Nevertheless, this professional doctorate also requires me to adopt an analytical systematic approach, to look for synergy between ontological and epistemological viewpoints. A position that is bolstered by my research aim, and both research outcomes. The quest to inform my own professional development may also result in wider Institutional recommendations, as these may not be within my gift to enact. Whilst the pursuit to develop two multi-disciplinary frameworks for scholars to use in further studies in self and identity will require an array of epistemological lenses to explore key findings. Major (2016) argues that the use of the analytic approach with an evocative one enriches the latter. To facilitate this, I draw on the work of Anderson (2006), Table one, which details his five key features of analytic autoethnography alongside the methods I will employ to enact these. Features, I will employ to enhance the trustworthiness and validity of findings.

Anderson's (2006) Five key features of analytic autoethnography
1. Complete member researcher (CMR) The researcher fully immerses themselves as a member of the social group. The CMR is a more analytic and self-conscious participant, where understanding emerge from engaged dialogue.
2. Analytic Reflexivity Self-conscious introspection, personal experience and sensemaking. Enabling the transformation of the researcher's (and hopefully to an extent participants') own beliefs, actions and sense of self.
3. Visible and active researcher in text The researcher is a highly visible social actor within the written text, whose thoughts, feelings and experiences are incorporated. Recounting their own experiences and thoughts as well as others. Engaging in dialogue and encouraging critique to act as a catalyst for teller/listener self-reflection.
4. Dialogue with informants beyond the self Engaging in dialogue to avoid self-absorption of personal experience and challenge, create understanding, via a *'fusion of horizons'* Gadamer (2004, p. 361).
5. Commitment to an analytic agenda Use empirical data to gain insight into a broader set of social phenomena, thereby restricting a researcher's potential to adopt narrow deductive reasoning.

Table One: Anderson's (2006, pp. 379-386) Five key features of analytic autoethnography.

3.2 Fractured foundationalism, twisted truth, and reflexivity

"The really important thing is narrative, we travel along
the thread of narrative like high wire artists, that is our life."

Carter (1984, p.2)

This section addresses some of the concerns, scholars may have of the dialogical approach I have adopted to capture participant's storied life experiences. In pursuit of Anderson's (2006, pp.379-386) five key features, I now enter a dialogical hermeneutic place, the fourth key feature. An approach that will listen and capture each participant's individualised story 'as it appears to their consciousness' (Moustakas 1994, p.26), thereby revealing fragments of a participant's monologue interpretation of their lived experiences (van Manen, 1990). I start with the knowledge that narrative and its subsequent dialogue is both enabled and constrained by interpretations, in terms of participants own 'inner library' (Bayard, 2007, pp.30-31) of understanding experiences they felt were significant in becoming their academic self. Frank (2010) highlights two principles associated with such inquiry:

- no individual can ever fully understand [or interpret] another's cognation of their self. Nevertheless, it is hoped that fragments revealed within each story will prompt subsequent dialogue to promote a greater understanding of a participant's lived experience.

- dialogue requires differences to stimulate conversation and similarity. It is anticipated that meeting as a collective to discuss each story will promote this discussion.

Drawing on Heidegger's (2010, p.153) 'hermeneutic circle', Frank (2010) places emphasis on the need for a reflexive approach by the researcher to guard against the dangers of 'being caught up in... [their] …own stories, which may overlap with the habitus of the storyteller, or may need a substantial shift in horizons, for the story to be recognisable' (p.96). These dangers which can, once again, lead to the anti-conceptual tendencies of descriptivism and reductionism were highlighted earlier within this chapter by Golafshani (2003), Mercer

(2007), Le Gallias (2008), and Alvesson & Sköldberg (2009). However, acting as a participant within the social trajectory group and employing the fourth and fifth key features of Anderson's (2006) analytic autoethnographic strategy, I hope to avoid this, but as a group we need to ensure each story can breathe (Frank, 2010) even though parts of it may chime emotively with both tellers and listeners. If this happens, each occurrence will be considered separately, subsequent actions agreed, and support signposted where required.

Furthermore, Bourdieu & Wacquant (1992) argue for an approach that contests the researcher's understanding by examining narrative through a range of diverse epistemological lenses which realise 'unthought categories of thought which delimit the thinkable and predeterminate the thought' (p.54). Barrett (2015, p.2) draws on the work of Stanley (2013) to call for a 'fractured foundationalism that recognizes the value of working with life history material from a 'kaleidoscopic' variety of intersecting frames, perspectives, methodologies, and epistemic angles'. It is anticipated that treating findings in this way will assist me to discover differing epistemological viewpoints within each participant's stored account. Thereby, aiding my own understanding and professional development, research outcome one, while also assisting me to develop the conceptual frameworks required for research outcome two. These frameworks will then be used to analyse these findings to provide a richer collage of viewpoints. Thereby, proffering cross-disciplinary innovative ways of studying narratives of life stories through epistemological lenses crafted abductively to develop and test conceptual tools that can either be subsequently recycled, enhanced or discarded by scholars (Rainbow & Rose, 1994, p.xv). The postmodern approach I adopt endeavours to distance myself away 'from claims of establishing universal truths or a neutral translation of reality' (Cary, 1999, p.416).

Nevertheless, the dialogical narrative approach of the individual insider-stories I seek are contested by scholars. Examples of concerns regarding this approach include: it lacks rigour to determine truths (Taylor & Bogden, 1986); it privileges reflections only of past life, rather than current life (Sartwell, 2000); it is 'dangerous', (Bourdieu, 1990, p.102) as it assumes that the person possesses an adequate level of 'sociological imagination' (Wright-Mills,

1959). However, other key thinkers challenge these concerns. Carter (1984), cited at the start of this section, and Frank (2010) argue that fact or fiction are not sufficient in themselves and should not be treated as dualisms as they rely on each other. Narrative and its voice, narration, reveal ideologies, whilst seeking legitimacy through truths that may be twisted. Let us now consider these concerns further.

i) Dialogical narration of individual insider-stories lacks rigour to determine truths.

In direct contradiction to Taylor & Bogden's (1986) concerns, the approach I adopt mirrors Savin-Baden (2000; 2017) argument for a move away from interpretivist scientific and mechanical approaches in hermeneutic research, to those that focus on what the data reveals, thereby preventing findings 'becom[ing] obscured by a sort of proceduralness' (Savin-Baden, 2000, p.367). The former approach, Savin-Baden (2017) argues can produce simplistic, familiar, prefigured themes that instantaneously and conveniently appear within the researcher's loci of consciousness. Frank (2010) disagrees against the need to establish truths as by doing so leads towards narrow deductive reasoning, tainted by the emergence of the researcher's 'own story' (p.96). Rendering the story to become a transparent 'hostage to mimetic [uncritical] value' (Ibid, p.101) rather than an analysis seeking obscure richness. Frank continues to explain that it is important to recognise that participants' stories are authentic fabrications which 'tell the truth by twisting it' (Ibid, p.88). The truths to which he is referring to are woven together through a participant's monologue recollection of a selected mix of their memories, which require almost immediate meaning-making and communication to present a coherent and contemporary legitimate message 'tailored to fit [the] expected [expectations and] responses of the listener[s]' (Ibid, p.90).

In terms of memory, Frank does not view this authentic fabrication as an accurate singular recollection, but one that is a fragmented epilogue of the 'useful reshaping of memory as the present situation requires' (Ibid). Baynham (2003) advocates that memory narration creates a blend of performative travel stories that are historicised visitations of practised spaces, asserting that the two following questions are central to the interrogation of memory stories: 'how are spaces and times, understood as semiotic resources, involved in

the construction of narrative?', and, 'how can space/time orientation be understood as constitutive of narrative action?', (p.352). I argue that this approach is useful in eliciting an individual's sense-making framework (Barry 1996), 'as it appears to their consciousness' (Moustakas, 1994, p.26). Thereby, leading me to capture the complex, rich, diverse findings my aim and outcomes seek.

I also need to recognise the need to twist truth to facilitate a proposition, one that enables the participant to gain an intended legitimate foothold, and perhaps seek intended power or dominance, seemingly returns to Lyotard's (1984) and Foucault's (1980) concerns about the homogenous and insidious nature of the modern. However, the epistemological roots of both positivist and interpretivist practice can be traced back to an acceptance that narrative is able to both meaning make and acquire legitimacy (Hendry, 2010), rendering truths, returning to previous post-positivist concerns, see Section 3.1, as historical, socio-cultural, and biographical propositions. Denzin (2014, p.1) succinctly summarises the narrative positioning within this Chapter so far: 'There is no truth in the painting of a life, only multiple images and traces of what has been, what could have been, and what is now'.

ii) <u>Dialogical narration of individual insider-stories privileges reflections only of past life, rather than current life.</u>

Clearly, my inquiry needs to explore both past and current life to obtain findings that capture the development of a participant's academic self. To counter the above concern, I now return to Bamberg (2011, p.6), and his argument that narration is particularly suited to exploring a participant's sense of their self and their associated identity both within the temporal and synchronic moment, as it addresses the following three problematic dilemmas that confront a researcher's inquiry:

1) The temporal dilemma, seeking to capture the consistency of a sense of self across time in the face of constant change.

2) The synchronic dilemma, in search of capturing the uniqueness of the person compared to the other individuals with whom they interact with in a moment of time.

3) The agentic dilemma, seeking to capture the state the self is in when in the middle of a self-to-world fit and a world-to-self fit.

Bamberg (2011) considers that the construction of self is formed from both synchronic and agentic dilemmas, which in turn can filter into the self's construction of the participant's temporal identity over time. He continues, stating that narration is key to addressing the challenges presented by the above dilemmas, as it can account for how identity has emerged over time, how the teller navigates their difference and sameness to others, and how she or he views themselves as a responsible agent. This approach, he argues, is scientific, where symbolic events are given significance and navigated into an ordered sequence, providing objective and subjective markers that reflect key critical points concerning the life and person in question (Denzin, 2014, p.9).

Narration can be described as a performative action, agentic at times, that twists truth through a story-teller's singular lens, providing space for a travel story that ensures a 'participant's subjective consciousness is given priority…and voice' (Suárez-Ortega, 2012, p.191). Within a constructed 'social trajectory' place, the truth perhaps becomes less twisted from resulting dialogue, as synergies and differences within each participant's travel story are explored by group members; this in turn may reveal sameness or differences within the place and position they choose to reside in their resulting habitus (Bourdieu & Wacquant, 1992, p.99). Such a place within my study will not only facilitate a 'fusion of horizons' (Gadamer, 2004, p.361) and understanding, but also challenge my contemporary ontological positioning.

Synergising with Bamberg's (2011) earlier concerns regarding the three problematic dilemmas facing an identity researcher, Barret and Napoli (2008) recognise individual voice as a homogenous or heterogenous positioning activity, as the participant seeks to reflect, construct and meaning-make from their pre-understanding established within the historical and socio-cultural stream they are or have been immersed in (Gadamer, 2013). Amaus (1995) further reinforces the link between narration and gaining a sense of the fragments of

a participant's and listener's self through ensuing dialogue: 'narration allows a discourse that is clear to life, to experiences and to experience, a discourse that can, in turn, wrap itself naturally around the expression of thoughts, feelings and the desires of the people involved' (p.224).

iii) Dialogical narration of individual insider-stories is dangerous.

Returning to Bourdieu's (1990, p.102) concerns regarding a researcher's 'dangerous' reliance on monologue life-history narrative, where truth is twisted without critique; clearly such an approach would compromise my inquiry in terms of its robustness. However, much to my relief Bourdieu revisits this later to offer a method to counter this. He advocates a move towards narration within a collective that encourages dialogue through the study of individual 'social trajectories' (1996, p.258). Within this setting participant stories are shared and critically discussed within a communal group (in this case academics) thereby, presenting a space that encourages 'an ongoing dialogue between participants' meanings' (Frank, 2010, p.99) to test understandings and uncertainties.

Bourdieu's turn to cooperative narration aligned to a profession bears similarity to collective and shared memory work (Wertsch, 2002; Ricoeur, 2004; Campbell, 2008). Whilst social trajectory groups (Bourdieu, 1996, p.258) naturally lend themselves to exploring collective memories, the nature of the research also brings in specific individual memories that in turn may chime with the listeners' own 'inner library' (Bayard 2007, pp.30-31) of becoming. It is anticipated that the subsequent shared dialogue prompted by each participant's story, discourse that focusses on mnemonic differences and collective similarities, may in turn promote shared learning to further educate a participant's habitus (Bourdieu, 1990) in relationship with other group member's understanding and strategies (Gergen, 1991).

I have taken a postmodern turn by distancing myself from any claims of establishing truths as these are twisted, coloured emotionally from both the teller's and listener's monologue remains of memory drawn from past and present space and time. My contribution to

knowledge draws on fragments of knowledge from multiple disciplines, allowing data to lead me to 'unthought categories of thought' (Bourdieu & Waquant, 1992, p.54) to further my own professional development, research outcome one, while also crafting further inductive richness to the conceptual frameworks I seek to construct, research outcome two. Thereby enabling me to examine data from further epistemic perspectives.

3.3 Shared memory work and dialogical intertextuality

'Hermeneutics begins with the premise that any understanding of…stories, is enabled, and also limited by understandings that have already been set in place by knowing previous stories'

Frank (2010, p.94).

Remaining at Anderson's (2006) fourth key feature, to lead me, in part, to the analytic agenda I seek to inform both my personal development and scholarly and institutional parctice, key feature five, I return to Bourdieu's (1996) call for a co-operative form of dialogical narration to prevent the potential for what he recognised earlier as a researcher's 'dangerous' reliance on monologue life-history narrative (1990, p.102). I then weave together the threads of Campbell's (2008) sharing of memories with Meratoja's (2014, p.131) 'dialogical intertextuality' within a Bourdenian (1996, p.258) social trajectory group setting. Not only to challenge collective and individual monologue interpretation and twisted truths (Frank, 2010, p.88), but also to facilitate a relational space within my research for remembering and seek out the power constructs that have insidiously infiltrated interpretations (Foucault, 1980).

The consideration of intertextuality is undoubtedly important to this thesis' aims, outcomes, and its methods, for it recognises texts, a la Blumer (1998), as symbolic physical, social, and abstract objects. Intertextuality refers to the interrelationship of texts (Kristeva, 1980). Seemingly aligning with Blumer's constructionist approach, Barthes (2002) presents this interrelationship as the death of the author, based on the premise that the meanings of texts when read are derived not from the author's original thought, but through the author's previous engagement with the 'inner library' (Bayard 2007, p.30-31) of other texts

they have read before. Barthes (1990) in a later book speaks of the reader's pleasure at engaging with text, not in terms of reading it in its entirety, but because of their connection with the parts of the text that trigger significant abstract memories, imagination, emotions and feelings, which he argues stimulates pleasure (contentment) for the reader. The pleasure of the text, as he describes it 'is that moment when my body pursues its own ideas, for my body does not have the same ideas as I do' (ibid, p.17). Irwin (2004, p.230) reinforces a text's potential to stimulate and heighten a reader's senses, 'once the [author] has made marks on the page, the text flies off on wings of its own to become the plaything of readers'. Barthes describes individual intertextuality as that interpretative moment when an object causes a person to pause, to look up, to remember, to connect, to heighten their senses, thereby bringing new movement of thought.

Kristeva's (1980) use of the term intertextuality, advocates a postmodernist collective approach through collective dialogue that challenges the interrelationship and rationality of a text's or object's modernist positioning. Pertinent to this inquiry's intent to examine and discuss text within a collective setting, Kristeva argues this was not simply a communicative action, but also an interpretative one as both sender and receiver meaning-make from their own 'inner library' (Bayard, 2007, pp.30-31). Irwin (2004, p.228) adds further clarity to this point 'despite the intentions of the speakers and authors [language is dialogical it] expresses a plurality of meanings...a plurality of voices behind each word'. Kristeva called for a move away from an uncritical monologist reading of text, arguing that new literature invariably reflects what had been penned before, resulting in what she described as '[historically and] culturally conditioned compositions' (Kristeva, 1980, p.72), where 'any text is the absorption and transformation of another' (Ibid, p.66). Aligning with Frank's (2010) later work and focus of this inquiry on both individual and collective memory work, Kristeva called for interpretation that encouraged a post-modernist, critical, movement of thought, one that challenged the modernity of textual writing. For Kristeva text was not limited to writing, it is 'everything or, at least, every cultural formation counts as text' (Pfister, 1991, p.212).

Barthes (1968; 1990) presents intertextuality as a pure and private affair for the reader, whilst Kristeva (1980) argues for greater collective dialogue amongst individuals regarding the compositions they read and write to encourage greater criticality of a portrayed message; this place of dissonance she later termed 'transposition' (Irwin, 2004). Both approaches gain particular importance for this inquiry's intended research approach when we link individual memory work to Barthes (1968; 1990) positioning and collective memory work and shared memory work to Kristeva's call for a dialogical approach. To summarise, Kristeva and Barthes present a structural constructionist notion of text, where texts refer continuously to other texts. They associate this approach with powerful ideological tools; in this case the power structures that use text in all its forms to shape consensus amongst its readers.

In line with this inquiry's aim, Meretoja (2014) takes forward Kristeva's call for greater dialogue to challenge modernist thought by proffering the notion of 'dialogical intertextuality' (p.131), a space for dialogue. One that critiques, problematises the teller's story to bring about different perspectives for not only the narrator but also their audience as constructions, interpretations are shared. It is at this precise point where I reason Meretoja's work moves towards facilitating a place for reflexivity, akin to Giddens (1991, p.5) 'reflexively organised endeavour' and Campbell's (2008, p.42) 'shared memories'. Meretoja (2014), like Bourdieu (Bourdieu & Wacquant, 1992), rejects dualities; a stance that aligns with my and this inquiry's positioning.

Aligning with Bourdieu's (1990, p.102) and my earlier concerns regarding the danger of a researcher relying solely on monologue storied accounts as research findings, Meretoja (2014) argues that narratives require greater collective critique as they represent an entanglement, not a separation, of epistemological experience and ontological existence. She continues 'all experience is culturally and historically mediated […] subjects are always already entangled in interpretative frameworks as they act in the world with others' (p. 147). Building further on the earlier discussion of an interpretative 'hermeneutic circle' (Heidegger 2010, p.153) within Section 2.4, Meretoja (2014) reasons:

'if experience always has the structure of interpretation, as analysed in the phenomenological-hermeneutic tradition, narratives can be understood as having the structure of a double hermeneutic in the sense that they are interpretations of experiences that are already interpretations: they weave together experiences by showing how they are related and by creating meaningful connections between them' (p.149).

Meratoja's (2010) approach challenges a participant's individual or collective mnemonic understanding of different objects, texts, starting 'with the premise that participants are experts [in the interpretation of their own lives], from whom [the listeners] hope to learn' (Frank, 2010, p.99). This direction of travel, within a collective, provides a purposeful space to either reinforce or challenge a participant's contemporary interpretative disposition. These dispositions are shaped by the texts an individual has previously engaged, or not chosen to engage, with, 'stories that seem right and affirm who [they] are and ought to be' (Ibid, p.52), and rooted in the participants' 'embodied habits, patterns of perception/ categorisation, and emotional resonances of [their] habitus' (Barrett, 2015, p.2).

Aligning with the postmodern approach I wish to adopt, Meratoja's (2010) focus affiliates with Campbell's (2008) sharing of memories, both seek out power constructs within a participant's storied account through dialogue and critique. A position that not only aligns with the second, fourth and fifth key features of this inquiry's analytic autoethnographic strategy (Anderson, 2006), but also points further to the need for a research process that facilitates dialogical space focussed on individual storied accounts of becoming. I now meld Bourdieu's (1990, p.56) 'habitus' with his focus on a collective sharing of 'social trajectories' (Bourdieu, 1996, p.258) into my reasoning, to arrive at a further research question. One that aligns with this inquiry's research outcome one to inform both the cultural and social practice of my own self and challenge my understanding and positioning within the habitus of the workplaces I occupy, as both an academic and manager at my Institution (Bourdieu, 1990).

What is revealed about the habitus of academic self thorough collective discussions and dialogue?

Meratoja's (2014) call for the critique of narrative, in this case participants' stories of becoming, leads me back to the research aim of this inquiry and Frank (2010). Frank advocates that each story must remain 'representative in [their] uniqueness' (Frank 2010, p.116); this positioning also acknowledges 'participants are experts, at least, in their own lives, and the dialogical [listener/researcher] is there to learn from the participant' (Ibid, p.99). Aligning to the concept of Bayard's (2007, pp.30-31) 'inner library', Frank (2010) emphasises the importance of enabling both tellers and listeners the space to interpret the stories they are told, to enable them to arrive at their own understanding and critique, 'we might look at a politician with respect, empathy, or contempt depending on the genre through which we perceive them' (Ibid, p.20).

Frank (2010) recognises dialogical narrative analysis is driven by context, and difference. He advocates there are six acts of preparation that should be considered within any hybrid dialogical narrative analytical framework.

Frank's (2010) six acts of dialogical narrative analysis preparation
1. Translate the story into images, recognising that stories are not just compiled from a constructed collection of words, but also a collection of images that a participant sees first before then trying to describe through their verbal meaning-making (pp.105/106)
2. Translate the story to tell it from the point of view of a previously marginal character, to ensure the listener interprets and imagines the story from more than one perspective (pp.106/107)
3. Notice which details might have been expected but are omitted. For instance, does the story answer the research question? What has been left imagined rather than specified? How does an omission engage the listeners' imagination? (p.107)
4. Attend to differences between the storyteller and analyst, as without difference Frank argues there cannot be any dialogue (pp.107/108)
5. Slow down, slow think, do not rush the interpretation to arrive at narrow deductive reasoning (pp.108)
6. Appreciate the story and the storyteller, to show not only appreciation for the story and how it benefitted the listener, but why it was necessary to tell (pp.109/110)

Table Two: Frank's (2010, pp.105-110) six acts of dialogical narrative analysis preparation.

3.4 Constructing a process of inquiry

'Stories make life good, but they also make life dangerous.

They bring people together, and they keep them apart'.

(Frank 2010, p.2)

So far within this chapter I have started to proffer an analytical process, not to arrive at a narrow view but one that captures rich findings to facilitate further movement of thought. The design of this build, thus far, draws on the work of Anderson (2006) and Frank (2010) to help reveal the 'variations and possibilities within a story' (p 104), whilst also mixing in elements from the works of Bourdieu (1990; 1996), Campbell (2008) and Meratoja (2014) to facilitate a space for both reflexivity and critique. Aligning with my own postmodern positioning, Frank (2010) advocates that analysis becomes dialogical when the telling by the researcher not only 'respects the narrative arc of the whole story, but also [does not impose] a psychosocial evaluation of [the story, thereby allowing] …stories to breathe' (pp.116-117).

I return to the four key points I raised earlier regarding memory studies and their importance to this inquiry, Section 2.2. Secondly, I will then weave in Anderson's (2006, pp.379-386) 'five key features of analytic autoethnography' and Frank's (2010, pp.109-110) 'six acts of dialogical narrative analysis preparation' into the process flowchart.

From my earlier reading of memory, I identified four key mnemonic points that I consider are pertinent to my inquiry. Firstly, individual memory is primarily a monologue of a participant's interpretation of their socially and culturally situated self, where truth may be twisted (Frank, 2010). However, when enacted it can reveal an individual's fragmented interpretive temporal, synchronic and agentic view of their self (Bamberg, 2011). Secondly, collective memory can prevent forgetting (Ricoeur, 2004), whilst also challenging the

twisting of truth by participants, it only examines interpretations of self at a societal surface level rather than at an individual deeper level. Thirdly, Ricoeur (2004) and Wertsch (2002) advocate that the individual and the collective approaches to memory studies should not be treated as opposites and memory work should incorporate both collective and individual interpretation. Fourthly, by applying a post-modern 'shared memory' lens (Campbell 2008, p.42) individual and collective memories can be problematised and viewed as products of power constructs which may have created an allusion, a lack of sociological imagination, at both the societal and individual level.

I now turn to the analytic autoethnographic process flowchart I designed for this inquiry and discuss further.

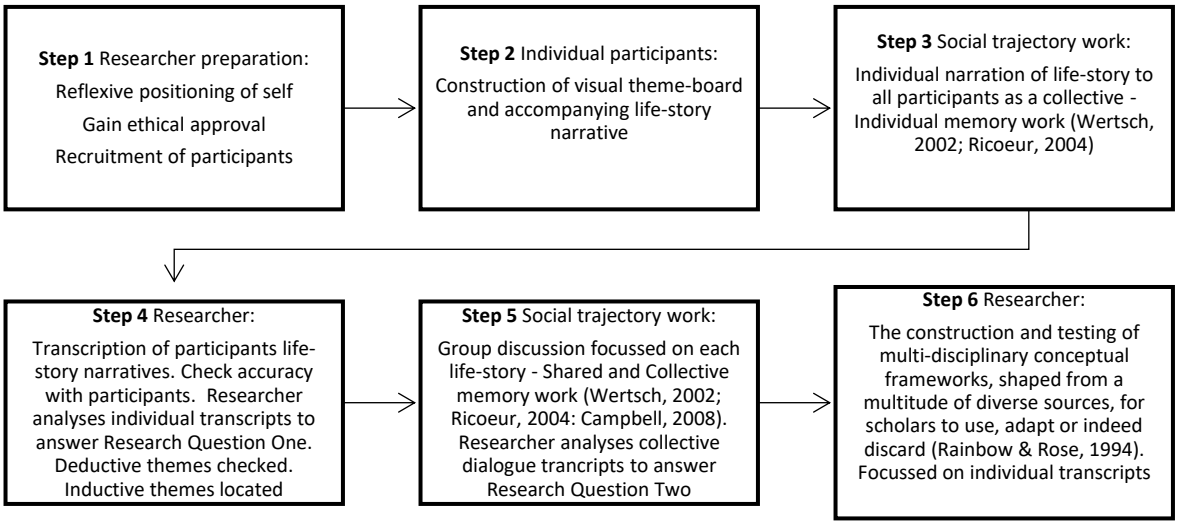


Figure Two: Analytic Autoethnographic Process Flowchart

If we now apply the four key mnemonic points, to the process flowchart, steps two and three within it provide the opportunity for participants to individually reveal fragments of their mnemonic temporal, synchronic and agentic self, key point one, (Bamberg, 2011). Steps two to five, address key point two and three, facilitating both the study of collective and individual memories (Wertsch, 2002; Ricoeur 2004). Step five also provides a place for not only collective memory work, key point two, but also the application of a post-modern

'shared memory' lens (Campbell 2008, p.42), where individual and collective memories can be problematised and viewed as products of power constructs, key point four.

The analytic autoethnographic process flowchart I fashioned, Framework two, weaves in Anderson's (2006, pp.379-386) 'five key features of analytic autoethnography' and Frank's (2010, pp.109-110) 'six acts of dialogical narrative analysis preparation' into the flowchart, see Table three.

Steps within the Analytic Autoethnographic Process Flowchart (Figure two)	Anderson's (2006, pp. 379-386) Five key features of analytic autoethnography.	Frank's (2010, pp.105-110) six acts of dialogical narrative analysis preparation.
1	1	
2	1, 2, 3	1
3	1, 2, 3	1, 6
4	1, 2, 3, 5	5, 6
5	1, 2, 3, 4, 5	2, 3, 4, 5, 6
6	2, 5	5, 6

Table Three: Weaving Anderson's (2006) five key features of analytic autoethnography and Frank's (2010) six acts of dialogical narrative analysis preparation into the Analytic Autoethnographic Process Flowchart

It is now time to consider each step within the analytic autoethnographic process flowchart in more detail.

Step One Researcher – Research preparation:

Reflexively, I have already started to position myself throughout this thesis, but more specifically within Sections 1.3 and at the start of this chapter, as both a participant and researcher. Once I had secured ethical approval (Appendix one) from the University of Wolverhampton, I sought and gained permission from the university within which I planned

to conduct the research, Appendix two. I chose academics who were situated below the grade of Head of Department, as I argue they are the ultimate subordinated recipients of the neoliberal accounting measurements and audit technologies that managers have put in place. An abode earlier identified by Foucault (1980, p.97) as 'the point where [the study of power] …is in direct and immediate relationship with that which we can provisionally call its object [the academic]'. Whilst I sought a mixed sample, I was keen not to bias the research by direct intervention, or by stipulating dependant variables, such as class, gender, ethnicity, race, age etc. Therefore, I secured agreement from the Faculty Research office at the latter university to email out the participant information form to all academic staff inviting applications, Appendix three. Five participants volunteered, two male and three females, including myself. In line with both my ethical approach and participant information sheet, Appendix Four, to protect participant's identities I decided not to detail explicit demographic information, such as age, ethnicity, race within this thesis. The reader will see, as they travel through Chapter Four, that I have omitted one participant's theme board as I considered this could inadvertently identify them. Participants were also given the contact details of my supervisory team; in case they had any concerns with this study. Furthermore, I advised them that I had the contact details for further support if they felt they required this at any point of the inquiry. As previously explained, I positioned myself as a participant within a social trajectory group (cf. Bourdieu, 1996, p.258). A position that would allow me to explore my own and each participant's 'twisted truth' (Frank, 2010, p.88) and better understand the 'meaning and significances that [participants] give to [my own and] their behaviour and that of others' (Easterby-Smith, Thorpe & Jackson, 2012, p.51). The ensuing narration and the resulting dialogue align with Anderson's (2006) first key feature. By locating myself in this way I sought to create an analytic autoethnographic place, one where I do not situate myself at a distance, looking in, seeking to rewrite the narratives of those researched, but instead, one where the researched (including myself) felt they were active participants, and had a choice and a voice (Ibid, p.98) in creating and narrating a story. I thereby aim to establish a space that provides the potential for an educated 'different view' (Peters, 1973, p.107).

Guettermann (2015) demonstrates that the recommended sample size for narrative inquiry is questionable, his findings associated with research in the educational field captured sample sizes ranging from 1 to 24 across ten different research inquiries. However, due to the need of this inquiry to capture rich deep data and then discuss each storied narrative collectively, Smith, Flowers and Larkin (2009, p.73) advocate that 'four to five is a good size for a focus[sed] group. You need sufficient people to generate a discussion, but not so many to make it difficult to manage'. This is particularly important for the dialogical narrative analysis approach (Frank, 2010) I seek. Furthermore, I would also argue this inquiry's group size of five, who will meet collectively six times, will enable the group to build trust, as well as individual and collective hermeneutic understanding. Thereby, enabling me to capture the rich, deep interpretative data I seek to inform my research aim and its two outcomes. Each participant was provided with an information sheet and then asked to sign the attached ethical consent form, Appendix four. To ensure confidentiality participants identified a pseudonym which they were happy to be recognized by within this inquiry. Given the nature of the small number of participants, I set out to ethically assure each that the findings and subsequent analysis would be written up in such a way that a participant could not be identified by readers (Floyd & Arthur 2012).

Step Two Individual participants – Construction of visual theme boards and narratives:

To help reinforce my position as a participant within the group, Dr Vinette Cross, my 2nd Supervisor, agreed to facilitate the first meeting to enable me to enact this role from the start. This positioning strategy aligns with Anderson's (2006, p.379-386) first key feature of analytic autoethnography, one that aims to allow me to fully immerse myself as a member of the collective group; an involvement that continued to include all steps, apart from step six of the flowchart, Figure two. This step also facilitates a prompt for the start of Anderson's (2006) second key feature, one focussed on stimulating participant reflexivity, as well as his third where I position myself as a visible and active member. Where my reflexive thoughts, feelings, and beliefs are visible to participants. The first part of the meeting enabled a general 'getting to know each other' session to help place participants at ease, whilst also addressing any further questions they had concerning this inquiry. We then

moved to the first of Frank's (2010, pp.105-106) six preparatory acts to undertake dialogical narrative analysis, facilitating a space that enabled each participant to assemble a collection of images prior to storying them via their own double-hermeneutic meaning-making (Meratoja, 2014). Prior to the meeting I had collected forty magazines, from a supermarket, of diverse subjects, and from different shelf locations; these were placed centrally, and participants were asked to go to separate tables, spaced individually apart; each table contained the necessary materials required to create a visual theme-board. Participants were then asked, using the diverse range of magazines available, to construct a theme-board that consisted of images that illustrated the experiences that they felt have shaped the becoming of their academic self. An activity in line with Frank's (2010, pp.105-106) first act of dialogical narrative analysis. One that facilitates a reflexive space for the memorisation of physical, social, and abstract objects (Blumer, 1969) prior to the subsequent narration of participant's storied accounts.

Roberts (2011) recognises the important part, both sensually and emotionally, that cropping and pasting images play in enabling participants to focus through their mind's eye to facilitate a 're-memorisation of [past] words, sounds, tastes, smell, or touch' (p.11). An approach that seems important to this inquiry's research aim and objectives. Even the placement and sequencing of the pasted images onto the theme-board, Roberts (2011) suggests may be of significance. He continues by suggesting such practice affords a broad range of advantages for narrative studies, particularly within participatory or collaborative (social trajectory and shared memory) group practice, in 'stimulat[ing] memory, [helping] others [the listeners] understand [the story-teller's] experience and outlook,…creat[ing] new ideas, aid[ing] interpretation and theory' (p.6). Seemingly linking with Bamberg (2011), Roberts (2011) contests that this visual meaning-making coupled with subsequent narration, where a participant is striving to organise, negotiate, monitor and reconcile memories, may assist in revealing fragments of an individual's self.

Barry (1996 p.411) further reinforces this approach by advocating such activity as useful 'to elicit [fragments of individual's] sense-making frameworks'. While Gauntlett (2007, p.3)

identifies such practice as a useful starting point by helping participants to subsequently 'explain immediately in words, things which are difficult to explain immediately in words'. Gauntlett (2007) advocates such action as ideal for inquiry that is focussed on the self, as it is an aid to draw out deeper self-consciousness once participants are 'in the flow' and fully engaged with the task (p.26) to produce 'an artwork [that is] not about the world, but about a person's existence in the world' (p.27). Feedback from each participant at the time indicated they found this activity therapeutic and were surprised how cognitively immersed they became; there was almost complete silence during this part of the session, which lasted nearly 90 minutes.

Step Three Social trajectory work – Narration of life-history:

During the next three meetings we met as a social trajectory group (Bourdieu, 1996, p.258) to listen to and consider each other's narration of their theme-board, centred on the life-experiences participants felt had shaped their academic self. Again, this approach continued to align with Anderson's (2006, p.379-386) first, second and third key features of analytic autoethnography. These meetings were not facilitated by Dr Vinette Cross, instead their direction of travel was agreed collectively by the group. The participants decided the order of the presentations, and then listened as each storyteller took their turn in sharing [individual] memories Campbell (2008). Each story was recorded, and the process and recordings were managed in accordance with the details on the participant information sheet, Appendix three, and the participant consent form, Appendix four. Recognising the emotive nature of this study the former sheet informed participants of the researcher's intent to offer support services signposting at any point where necessary. This step marked the second part of Frank's (2010, p.105-106) first act of dialogical analysis, providing a place for participants to describe the images on their theme boards through verbal meaning making. Whilst clarification questions were asked at the end of each narration, there was no attempt to question or evaluate 'the narrative arc of the whole story' (Frank, 2010, pp.116-117). Furthermore, this appreciation to allow each story to breathe marked the start of incorporating Frank's (Ibid) sixth act of dialogical narrative analysis within the process flowchart, Figure two.

Step Four Researcher – Transcribe stories:

After the first three meetings, I transcribed the recording of each narration, prior to then asking the storyteller to read through the transcription of their story to confirm both the accuracy of what they had said, and whether I had interpreted the recording of their narration correctly. Confirmation of the accuracy of transcriptions was given by participants prior to the start of the social trajectory group work in Step five below. Subsequently, I analysed each agreed transcript to answer: **Research question one – What aspects of capital and habitus shape a participant's storied account of the becoming of their academic self?** The transcription of each of the participant's narrative and its subsequent agreement again aligns with Anderson's (2006, p.379-386) first and third key feature. The analysis of the above research question also supports his second and fifth feature, one which seeks to focus on using empirical data to gain a reflexive insight into a broader range of social phenomena to avoid reductive reasoning. The latter feature aligns with Frank's (2010, p.105-106) fifth act of dialogical analysis, one that advocates to slow down, slow think and not rush the interpretation of the stories, to ensure narrow deductive reasoning is avoided. Furthermore, the subsequent analysis of the research question marks a continuance of Frank's (Ibid) sixth act, one that centres on an appreciation of a participant's story, while also recognising the importance and benefits of listening to it.

Step Five Social trajectory work – Group discussion and critique of life-history accounts:

Once the accuracy of each transcript had been agreed with each participant, the next four collective meetings focussed on promoting a dialogical intertextuality approach (Meretoja, 2014, p.131) within a social trajectory setting. The aim of this stage of the inquiry was to prevent the dangers of the researcher (myself) employing narrow deductive reasoning from my own prejudiced understanding (Bayard, 2007), as well as uncritically interpreting life-history monologues where truths are twisted (Frank, 2010). Each narrative was discussed collectively by the group employing 'dialogical intertextuality' Meretoja (2014, p.131) and 'shared memory' approaches Campbell (2008, p.42) to capture fragments of understanding of the uniqueness of each academic's 'social trajectory' Bourdieu (1996, p.259) and the

power structures that shaped this direction of travel, and the 'habitus' Bourdieu (1990, p.56) they now reside within. This fifth step continues to draw on Anderson's (2006, p.379-386) first, second, and third key features. It also returns to his fifth key feature, as well as introducing the fourth key feature, one that advocates the encouragement of dialogue to avoid self-absorption of personal experience. An approach aimed at educatively considering other views to arrive a new understanding (Gadamer, 2004).

Dialogue focussed on the questioning, comment, and contradiction within each of the stories. Each story was discussed and critiqued by participants to stimulate a further fusion of interpretation and understanding (Gadamer, 2004). The sequence of stories had been agreed previously by participants. To provide some structure to these meetings, as they are a new endeavour for all, we agreed that space would be given in each meeting to allow members to read each script, select and cut out sentences and paragraphs that they wanted to explore more fully or found pleasurable (Barthes, 1990). I was cautious to not use my voice too soon, or use it frequently, as I wanted to listen to participants' voices (Frank, 2010; Adams, Holman Jones, Ellis, 2015). An approach that enabled me to reflect developmentally on the differences between how I interpret the factors that shaped myself and my identity and how each participant interprets theirs. Once again participants' dialogue within each collective meeting was again recorded, an approach that allowed me to remain fully immersed as an active participant within these meetings (Anderson, 2006; Frank, 2010). The transcripts were subsequently analysed, by me, to answer: Research question two - **What is revealed about the habitus of academic self through collective discussions and dialogue?**

In terms of the acts within Frank's (2010, p.105-106) dialogical narrative analysis, the subsequent collective dialogue and critique of each participant's narrative marked a return to acts five and six. Dialogue, explanation, and critique provided a further epistemic angle to slow think the original interpretation of a participant's narrative, whilst it also demonstrated a further appreciation of the benefits and importance of the stories to each of the participants' own ontological understandings. Furthermore, step five of the process

flowchart, Figure two, provided a place for acts two, three and four. Within act two, Frank advocates that the researcher should pick out a marginal character from each transcript and then re-write the story from that marginal character's perspective, an approach Savin-Baden (2017) also supports. However, from the outset I was steadfast in my desire not to rewrite a narrative, which unconsciously could represent my ontological prejudiced position and lead me towards narrow deductive reasoning. Nevertheless, I also saw value in what Franks (2010) and Savin-Baden (2017) were advocating in terms of challenging the teller's monologue interpretation. To address this dilemma, I reason that the ensuing collective dialogue would proffer up to four participant's perspectives of a story. I also envision that dialogue would also enact act three, by asking questions and exploring omissions within a story, as well as act four, by focussing on differences.

In essence this part of the process flowchart aligned with elements of collective autoethnography (Chang, et al., 2016), whereby participants closely examined and critiqued individual voice, and what it meant to them. However, the subsequent analysis of both individual and group transcripts to answer research questions one and two were undertaken solely by the researcher. I found the management of findings and drawing out themes within these transcripts was complex and messy, however this was achieved by making links across the web of resulting mind maps, see Figure three below, illustrating their pluralistic relationships (Latchford, 2018). The crosses represent when a participant's dialogue was incorporated into each themed habitus.

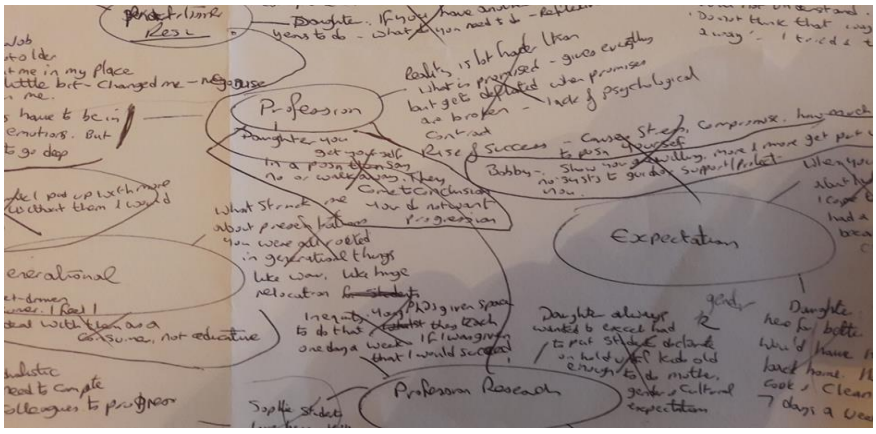


Figure three: Using a web of mind maps to determine the main themes of habitus from the transcripts of social trajectory meetings

Step Six Researcher – Conceptual interpretation using diverse lenses:

We now arrive at the point where I revisit the data and return to act five and six of Frank's (2010, p.105-106) dialogical narrative analysis, to arrive at inductive themes, rich findings, while avoiding reductive reasoning. An approach which also sees a return to Anderson's (2006, p.379-386) second and fifth key feature, one that focuses on a commitment of employing a considered analytic agenda to obtain rich findings. I am at the point of challenging my own understanding searching for further movement of thought, which will enable me to add so far unseen inductive threads to the deductive ones I have explicitly discussed thus far and findings from further different angles (Bourdieu & Wacquant, 1992; Stanley, 2013; Barrett, 2015). These inductive themes will then be used to further enrich and construct the multi-disciplinary frameworks, research outcome two, I use to analyse each participant's individual story before I proffer to scholars to use, adapt or indeed discard (Rainbow & Rose, 1994), to meet this inquiry's research outcome two and answer the following two research questions:

Research question three: What facets of agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within a participant's narration of the becoming their academic self?

Research question four: What objects of constructionism, reflection, and constructivism are revealed in a participant's story of their becoming an academic?

3.5 The unseen inductive themes which emerge from the participants' individualised storied account of becoming an academic

In line with this inquiry's research outcome two, to further enhance the construction and testing of the two multi-disciplinary frameworks that will be used to answer research questions three and four, inductive themes are now sought within each of the participants' individualised transcripts. This activity is shown within Step four of the analytic autoethnographic process flowchart, Figure two, and then selected if they were seen to

resonate across the majority, if not all, of the stories told. I decided to position this section within the methodology section, as it felt even less of a natural fit if positioned within the next chapter. I also reason that this is preparatory work, prior to moving to this inquiry's findings, as inductive themes will inform the construction of the frameworks built to answer research questions three and four.

Inductive themes were sought within each of the participants' individualised transcripts, and then selected if they were seen to resonate across the majority, if not all, of the stories told. From this analysis the inductive themes, place (positioned with space and time) and nostalgia where discovered. Narratives were also examined to ascertain whether the themed deductive reasoning used within this inquiry could similarly be located and validated within each participant's story. This approach found that the deductive themes used within this inquiry were identifiable within each participant's transcript, alongside the inductive themes of place and nostalgia. Both, seem particularly pertinent to this study:

1. Place. The second significant inductive constituent component that I have chosen to settle upon is the realisation that each participant's story incorporated memories that included temporal physical and cognitive constructed places, such as: Bobby walking with his Grandfather along rivers during summer holidays, a place he felt safe and welcomed; Alan's recount of his visit to discuss the XXXXX Faith; Sophie's choice to be visible in the workplace, or invisible in space; Cathy's decision to move to the UK, based on her studies of Western literature as an undergraduate; Daughter's memories of her childhood. The inclusion of place, at this moment, seems to add further richness to the notion of space and time (Ricoeur, 2004; Heidegger, 2010).

2. Nostalgia an emotive element of memory, a yearning for a past time (Boym 2001). This was drawn from the narratives, see examples below:

   'I was bought up in [a collective] culture…you always felt safe and secure; you feel happy' (Cathy)

I've always liked to chase the deal since I was a child I liked to buy and sell all sorts of things; I would swop my lunch for all different things like soft toys and all other things' (Alan)

'Going back to my heritage, my background, my working-class parents, immigrants and you know our holidays were never like that [picture of luxury beach holiday], they were usually Skegness and for them this was a huge step culturally it was something that was not done...so Skegness and Blackpool are my memories and to be able to do that is really aspirational, that's like I never thought that I would be in the position to do that' (Daughter)

'I joined the RAF, I was designing machines, using trigonometry, things like that and again it was great…I loved it…this sort of embedding myself into the vocation. Perhaps sometimes I still do it...I hide myself away in the vocation' (Bobby).

'So, I went straight from doing my 'A' levels into retail and absolutely loved it' (Sophie).

Whilst space and time have already been deductively discussed (Baynham, 2003; Heideggar, 2010), Casey's (2009) thought-provoking work, builds on this by advocating a need to include place, when considering these. Place, Casey (2009) argues, is the inhabitation of a space that is a homogeneous void; space he asserts is featureless, it appears to possess no meaningful bond to an individual. However, place is not 'merely locational or situational [it forms] the very concept of [an individual's interpretation of] existence' (p.15). Casey thus recognises place as 'lived spatiality' (Ricoeur, 2004, p 42), a site that has been physically and cognitively constructed. One that possesses homogeneous and heterogeneous distinguishing and emotive features. In an earlier text, Casey draws on the work of Kant (1768) which again seemingly reinforces this line of thought '[Kant] demonstrates- for the first time ever in Western thought – that the most intimate as well as consequential inroad to place is through the body' (1997, p.210). Whilst places provide social and personal meaning and anchor points to an individual's life, they are not neutral objects. Their distinctiveness, their features, emplace an individual, subjecting them to 'its power, to be part of its action, [as well as to act] on its scene' (Casey, 2009, p.23). Each place possesses atypical features to another; therefore, I reason that an academic's self and their identity varies depending on their willingness or resistance to position themselves within the webs of power emplaced around them.

I cognately arrive at the above position, through the use of a lens I used a long time ago, when I taught materials science. I liken the positioning of an individual within webs of power with a material's molecular bonds. Take carbon for example, if the bonds result in a tight positioning within place, we have a resilient material, diamond, however, if the bonds are frail and results in a loose positioning of molecules in place, the properties of the material, graphite, are easier to break down. I use this example to provide a narrative of how I envision an individual's positioning and connectedness within their professional place, a place that is multi-faceted and multiphrenic (Gergen, 1991). I align the tightness or looseness of the molecular bonds with an individual's motivation or need to be in place, which in turn is informed in relationship with the power, wants, needs and values of others. This chimes with Wilkins (2020, p.6), who emphasises 'each person occupies and invests in a range of positions that mediate a structured social force, making subjects both bearers and producers of a multitude of cultural worlds'.

Given what I have described, I argue that an individual's position in place may be out of kilter with a society's idealised centre, given the varying magnitude and competing demands of the bonds which bind her or him, as well as, the agentic capital she/he possess to position themselves accordingly. I also assert that this positioning in place may not be a permanent state, as the four forces described alongside the continuum portrayed in Framework Two, earlier within this chapter may also come into play. To reinforce these points, Casey (2009, p.15) advocates that 'a thing constitutes its (own) place…it does so only to the extent that place is its boundary, its limit-of-being', its way of not being nothing'. Before we consider Casey's notion of time, I need to problematise his preference for place over space from both an interpretive and reflexive stance.

To be an academic cannot be purely about being in a position within place. There must be a Heideggerian room for spaces, voids to which academics can retreat when experiencing uncertainty and dissonance in order to construct a further place for 'rich layers of meaning' (O'Toole, 2010, p.121), one which advances 'knowledge and wisdom, as [cognitive] thresholds are crossed and articulation becomes clearer' (Savin-Baden & Howell Major, 2010, p.172). Set against this context I assert, therefore, that space is also meaningful to academics, that it has purpose, and is relevant to this focus of inquiry.

Fate? Shortly after writing the above, I watched an interview with Heather Jansch, a sculptor who crafts life-size horses out of driftwood by placing each piece into position. The part of the interview that stimulated my senses, a la Barthes, was when Jansch (2017) said 'it is the

spaces [between the placed driftwood] that enliven the structure'. This left me rhetorically questioning whether spaces also enliven an academic's structured life.

Casey (2009) problematises the objectivity of time, seeing it as a modern condition which insidiously infiltrates the self. Casey states 'we cannot do without time and yet we can't live with the time we have devised ourselves' (p.11), arguing that the invention of the time-piece has encultured a mindset where events, such as life, are considered as temporally ever-diminishing, so that not being in time, however fleetingly fine that moment is, is regarded as a shortfall.

Casey (2009) argues for place to be considered before time. Drawing on the teachings of Aristotle he asserts 'to be, is to be in place [the body, not time]' (Ibid, p.14). However, we have only considered time as physically constructed linear motion up to this point. If we now turn to Casey's assertion that 'mind is a place of forms… [where it] holds cognised items not just as memory (itself a stored place) but in other areas that serve as place holders' (2007, p.16), we can see that time is not only considered a physical object, but also an abstract one, where cognitive activity triggered by emotions, feelings and senses in engagement with experiences and texts can seemingly stimulate memory and nostalgia to merge and recapture past places and temporality within contemporary time. A point that is particularly apt when aligned to this inquiry's focus that seeks to capture a participant's mnemonic construction of the experiences that have shaped the becoming of their academic self.

I have alighted upon Casey's (2007; 2009) work to present place, space, and time as both physically and cognitively constructed phenomena where to be, in Aristotelian and Kantian terms, is to be in the body or self. I now turn to the second inductive theme, nostalgia, to probe the notion of memory further with impassioned, sensually produced significance Barthes (1990).

Nostalgia, Boym (2001) acknowledges is a relationship between individual and social biographies, prompted by a singular or collective sentiment of loss or dislocation. Nostalgia, Boym identifies, has Greek origins, 'nostos' meaning return home, and 'algia' refers to longing, 'a longing for a home that no longer exists' (p.7), a historical emotion, which is linked, returning to the previous section 2.4, with the modern, the here and now (Lyotard, 1984; Foucault 1980), where the contemporary moment triggers a past significantly located desire, 'a yearning for a different time' (p.7).

Nevertheless, Boym (2001) appreciates that nostalgia is not always retrospective, it can also be prospective, forcing us to act on our nostalgic interpretations, and thereby helping to shape future collective and/or individual action based on the contemporary perception. Categorising nostalgia into the following two distinct concepts: restorative nostalgia and reflective nostalgia, Boym (2001) recognises, corresponding seemingly with Bourdieu's 'world hypothesis' (Bourdieu & Wacquant, 1992, p.11), that these two notions lie across a continuum. Therefore, they are not separated from the other. Each in turn are prompted by a singular or collective sentiment of loss or dislocation with the technologies of the modern emplaced within contemporary society. This provokes an emotive memory which creates a fabricated and recollected longing for a place, as well as a yearning for a different time, an act which Boym (2001, p.16) interprets as 'an unpredictable adventure in syncretic perception where words and tactile sensations overlap [where] place names open up mental maps and space folds with time'.

Restorative nostalgia, argues Boym (2001), does not think of itself as nostalgia, but rather as a collective belief that protects what is socially considered as absolute truth and tradition. This seemingly links with my earlier writing on social constructionism, Section 2.2, and collective memory, Section 2.3. Indeed, I assert that nostalgia is a faculty of emotive memory, reinforcing this positioning Boym (2001) further describes this form of nostalgia as a restorative yearning driven by a steadfast longing to return to a past time, one that possesses an absolute commitment to return, reliant on reproducing 'emblems and rituals of home and homeland in an attempt to conquer and spatialise time' (Boym 2001 p.15).

Boym (2001) then turns to reflective nostalgia, a state, she argues, which reflects a critical movement of thought, which she terms as 'off-modern', to describe a dissonance that explores 'side shadows and back alleys rather than the straight road of progress…not solely searching for newness and technological progress but for unrealized possibilities, unpredictable turns and crossroads' (2001 pp.9-10). An agentic thought that calls into question the restorative longing of past.

In summary, Boym (2001) associates restorative nostalgia to collectives, whilst reflective nostalgia and its questioning can be linked to either dissonant enclaves within a collective, or as I argue, individuals. When analysing nostalgic recollections, Boym considers the following two questions to be central: 'who is speaking in the name of nostalgia?', and, 'who is its ventriloquist?' (p.17). I argue that these same questions could equally be contextualised and applied to Campbell's (2008) 'shared memories' hypothesis (see Section 2.2) to explore the power constructs that underlie both collective and individual memory.

The inductive themes are now merged with the deductive themes to construct an epistemological hermeneutic window, Figure four. A window, which I originally visualised as a fragmented, stained glass window, but then rejected as it would have meant each of its constituent elements was separated from the other by a fixed border. Instead, I found that the narratives and their themes homogeneously coalesced within each story.

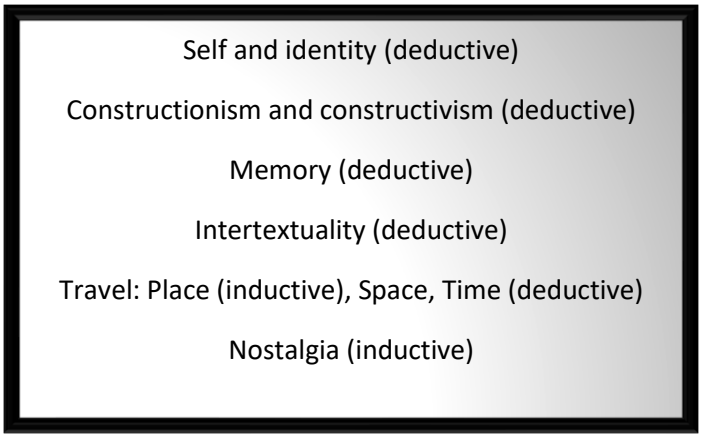


Figure four: My epistemological hermeneutic window.

While I endeavoured to facilitate a movement of thought that would enable me as Frank (2010, p.104) romantically expresses to see 'all the variations and possibilities in a story', I acknowledge now that this was purely an aspiration, an interpretative ideal. Instead I realise that the non-porous boundary that has now been emplaced around this window, whilst rich enough to broaden my original deductive focus, in essence acts to constrain this interpretative ideal. What is reflected here is a hermeneutic moment of the researcher's understanding from past and fleetingly present time.

3.6 Summarising constructing a methodological strategy for interpretative movement of thought

Aligning with the threads of my inquiry revealed within the previous chapter, this chapter details the methodology I employed to enact my analytic autoethnographical strategy (Anderson, 2006). An approach that aims to capture the fragments of pluralistic complexity that surround and shape an academic's self. Thereby, reinforcing a position that human consciousness and self are formed within a fluid alloy of interpretive multiphrenic structural and constructivist relationships (Gergen, 1991). The process this inquiry, Figure two, incorporates both Anderson's (2006, pp.379-386) five key features of his analytic autoethnographical strategy and Frank's (2010, pp.105-110) six acts of dialogical narrative analysis. An approach that seeks to create a dialogical intertextual space (Meratoja, 2014) within a social trajectory setting (Bourdieu 1996) that discusses and critiques both individual and shared memories (Campbell 2008). I acknowledge that the participants' hermeneutic authentic fabrications may in part incorporate 'twisted truths' (Frank 2010, p.88), narratives that are a fragmented epilogue of the 'useful reshaping of memory as the present situation requires' (Ibid p.90) providing a multiplicity of mnemonic images and traces of the past, present and future (Denzin, 2014). Bamberg (2011) reinforces the importance of putting in place methods that facilitate storytelling to explore participants' sense of their self, a practice that address the temporal, synchronic and agentic dilemmas that face researchers focussed on identity inquiry. The inductive themes place, and nostalgia were identified across the participants' individualised stories.

Chapter 4: Travelling towards a different view

4.1 The destinations I travel to

> *"Education refers to that range of activities through which people seek sense in what surrounds them, explore old truths and test out new meanings. At the centre of those explorations must be the self-one's puzzles, understandings, doubts, desires-and thus those questions about how one is to live one's life. And those questions in turn cannot be pursued without some examination of the occupation to be followed and the skills and qualities necessary for the following of it"*
>
> Pring (1993, p.69).

Pring's (1993) statement encapsulates succinctly both the personal suffering and subsequent pleasure I went through both cognitively and physically to construct this chapter. Its title links with my preferred definition of education *'to be educated is not to have arrived at a destination; it is to travel with a different view… [it is] to work with precision, passion and taste at worth-while things that lie to hand'* Peters (1973; p.107).

I commence by reminding the reader of the aim of this analytic autoethnographic inquiry (Anderson, 2006), one that seeks to capture complexity within academics' accounts of the life experiences they interpreted shaped the becoming of their workplace self, both within and outside of the university. An approach that does not solely accept that the 'concrete singularity' of an academic's sense of self and identity are forged solely by the workplace (Clegg, 2008, p.331). The aim was then aligned to two research outcomes and four research questions. Figure One is once again illustrated to recap how the research questions within this chapter are aligned to one of the two research outcomes and this inquiry's overall aim.

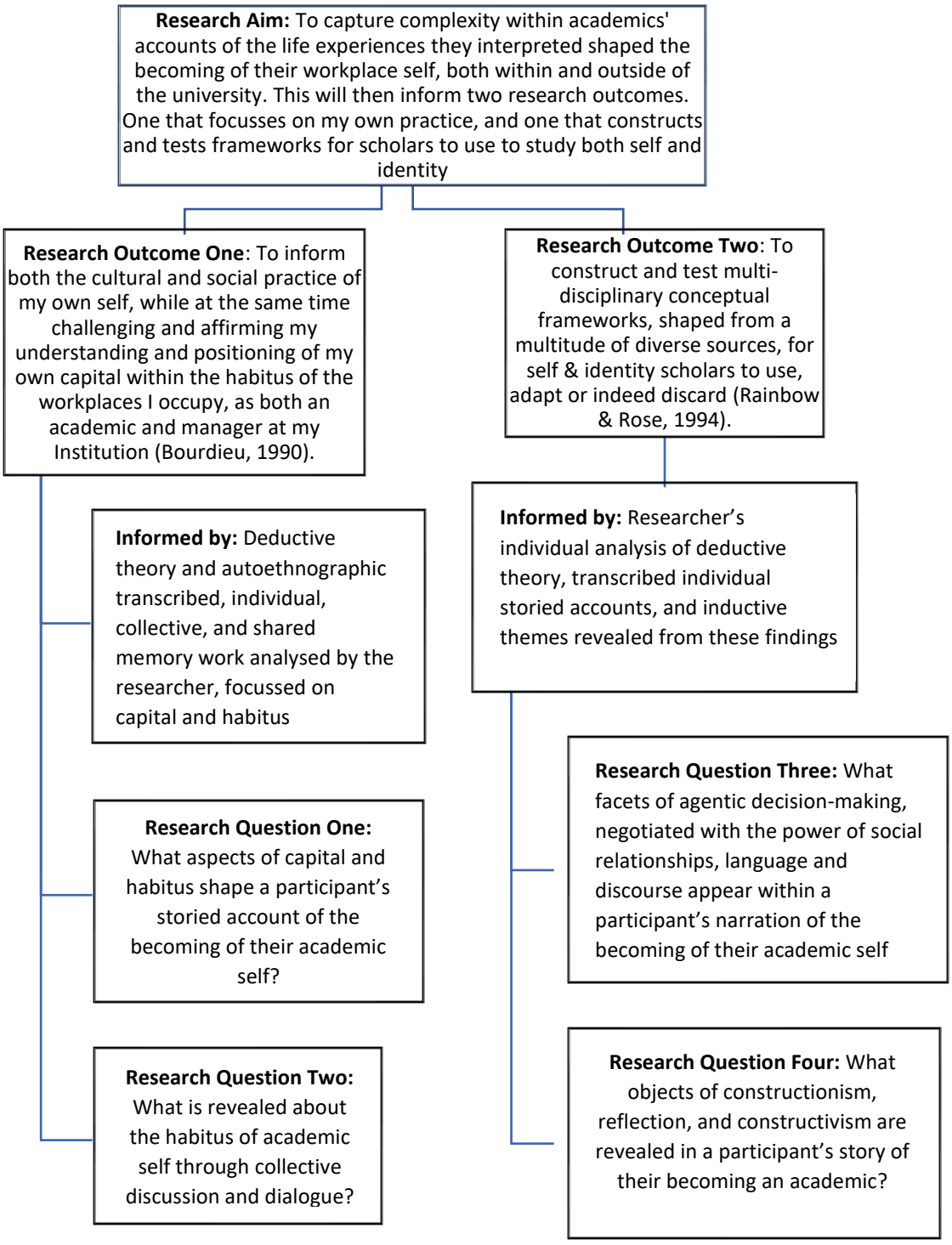


Figure One: Alignment of Research Aim, Outcomes, and Questions.

Answering each research question will enable me to analyse each individualised storied transcript from four different epistemic angles (Stanley, 2013, cited by Barrett, 2015, p.2). Firstly, from my own deductive positioning. Secondly, from collective dialogue, prior to

finally returning to examine each account using two different frameworks forged both deductively and inductively. To recap, when analysing each question, I adopt a post-modern position, one that seeks to capture diverse fragments of rich findings, and their associated power constructs from each academic's individualised storied account. This will result in a memory study that creates a place for individual, collective (Wertsch, 2002; Ricoeur, 2004) and the sharing of memories (Campbell, 2008). The reader is also reminded that I will not attempt to rewrite participants' stories to construct truths, as I fear to do so may unwittingly cause me to prejudice the data by constructing what is comfortable and consciously already known to me (Frank, 2010; Easterby-Smith, Thorpe & Jackson, 2012, p.98). From my own values-perspective, I would feel that revising a story by analysing each with the few rich fragments I have against the other participant stories and then arrive at definitive constructed 'truths' about participants, morally difficult. Like Maudsley (2017), I believe I can never fully know the self of a person, as they will never fully know me. We have now arrived at the first research question.

4.2 **Research question one:** What aspects of capital and habitus shape a participant's storied account of the becoming of their academic self?

This inquiry's research question is informed through the researcher's analysis of the transcripts of each participant's individualised mnemonic account, step four of Analytic Autoethnographic Process Flowchart, see Figure two. The analysis sought to identify whether the themes related to Bourdieu's (1996) capital and habitus could be located within each recorded narration.

4.2.1. Cathy's story

Cathy's story of becoming an academic commences from her childhood, from this time forwards her tale depicts one of an endeavour to locate a position for the self she desires. One that seeks a place within the socio-cultural spaces she is positioned within, thus far on her life's journey. In terms of capital, it can be argued that Cathy came from an initially privileged economic, social, and cultural background. Her parents were university graduates, held good jobs, and had clear expectations of the trajectory of habitus (Bourdieu, 1990) Cathy should aspire to.

Her parents continually encouraged Cathy to always be number one in her class throughout her schooling, to then secure a place within a top university to study science. However, Cathy at that time had other ideas, romance side-tracked her from her studies. This retrospectively brought a reflexive feeling that she had let her parents down. Reflecting Archer's (2000, p.16) 'inner conversations' to meaning-make multiple voices, these feelings led Cathy to subsequently apply herself in her studies and whilst she did not occupy the ultimate scientific habitat (Bourdieu, 1990) her parents wanted her to, as she went to 'a very normal high school [and university]'. Nevertheless, Cathy felt she caught up, graduating from her university as the number one student studying an art-based course. After graduating, Cathy authentically decided not to follow her parents' wishes, instead she sought to follow a different social trajectory (Bourdieu, 1996) for her self (Gergen, 1991). Cathy pursued a career in business, 'as my parents did not have any networks within this industry', and thereby seemingly distancing herself from any personal social capital gain her parents could exact. A course of action where Cathy admitted 'I always worry about my own future'. Cathy the fighter, secured a good job in business earning significant money. However, the capital (Bourdieu, 1996) she had now professionally earned, was called into question when the inertia of her trajectory curtailed. Cathy failed to meet one of the multiphrenic socio-cultural expectations of gaining a managerial promotion by her mid-twenties, a situation where she recognised her performance meant she was 'considered as not being capable'. At that time, Cathy also resided in the habitus (Bourdieu, 1990) of a loveless marriage, the combination of the two led to momentous change. Reasserting her authentic self (Gergen, 1991) Cathy left her home country and marriage, travelling to the UK to study a postgraduate degree, a move which she saw as being viewed as more culturally acceptable. Change, it can be argued, that diminished Cathy's economic, social, and cultural capital (Bourdieu, 1996). While this switch led Cathy to a new trajectory, a career and habitus within in higher education, this was at the expense of the social capital (Bourdieu, 1990 & 1996) she possessed in the country of her birth, she feels she has lost ties with her family and friends, 'my mum thinks she has lost a daughter'.

Whilst examining Cathy's transcript further, I capture some of the Foucauldian neoliberal and multiphrenic pressures a career in higher education can place upon an academic,

pressures where an academic might perceive the positioning of their own cognate academic trajectory, habitus and capital were called into question (Shore & Wright 2000; Morley, 2004; Harris, 2005; Billot, 2010; Floyd & Dimmock, 2011; Fanghanel, 2012; Gergen, 1991). Cathy always endeavours to appear 'nice and easy' when in fact she 'works hard to compete behind closed doors' to not 'show weakness or lose face', seeming evidence of Cathy employing a narcissistic, self-monitoring self to meet workplace demands (Foucault, 1980; Gergen, 1991). There is also the essence of the educative notion of the multiphrenic self within Cathy's story as she embraces change, which leads to different views (Peters, 1973; Gergen, 1991). She feels more successful now than when she worked in the corporate world, even though in the latter habitat she earned significantly more money. Gergen (2009) writes positively about the impact a diverse range of relationships can have on enhancing the educative views of a multiphrenic self. However, we can see in Cathy's story, doubts, that can be linked to the neoliberal 'efficient rational, masculinised, managed' academic self (Moore & Robinson, 2015, pp.2775). One that privileges Western white males (Turner, 2002; Amsler & Motta 2017) where the diminishment of cultural and social capital (Bourdieu, 1996) related to her move to the UK, impacts on her own meaning-making of feeling British; reflecting on this Cathy states 'maybe other [work] colleagues don't view me that way [being British]'.

4.2.2 Alan's story

I made the decision to not include Alan's theme-board as I have concerns that some of the visuals may compromise his anonymity, due to my own positioning as an 'insider-researcher' (Mercer 2007), and despite participants being drawn from different faculties across the university.

Like Cathy, Alan starts from his childhood to tell his story of becoming his academic self. What strikes me overall about Alan's tale is that his temporal authentic self (Gergen, 1991) continues across his life story to possess a need to enhance both cultural and economic

capital (Bourdieu, 1996), through his passion of buying and selling. At the same time, social opportunities presented themselves from Alan's inquisitiveness to learn. Whilst in school, Alan visited an event held within a Tandy Superstore, the subsequent interest shown by a staff member in answering Alan's questions and then loaning him a book, set Alan on a career focused on computer technology, stoked by his passion to enhance his knowledge of these. Alan still treasures this educative moment. This development of capital led Alan to position himself within a habitus to start-up a technology business when he left school (Bourdieu 1990 & 1996). Alan increased his social capital through marriage, and then continued on a trajectory focussed on increasing his potential to buy and sell, by first selling his first business and move to an English-speaking country to set-up a computer store (Bourdieu 1996); I would argue such a move when compared to Cathy's passage, meant he arrived in this new country with a level of capital (Ibid) that was culturally more advantageous. Whilst abroad, Alan found a religious faith that chimed with his own cultural beliefs. Professionally, his business grew, he opened two more stores, whilst he and his wife welcomed the birth of their child. Alan recognises this growth in capital across all three domains where his 'personal persona dictates his professional persona' led to a habitus, a trajectory, to help others develop their business further (Bourdieu, 1990 & 1996). He sold his businesses and returned to the UK, to set-up a consultancy, his thirst to teach came 'when I got asked to speak at a number of conferences [I got a] buzz standing up in front of people'. Alan discovered that more and more people were drawn towards his passion of technology, seeking his advice and knowledge, a position that acted as a catalyst for him to move into teaching. Alan's determination shown within his professional habitats, aligns with his sporting one, 'I could taste blood in my mouth that is how much I was pushing myself…there is no mountain I cannot climb'. Another constant thread across Alan's story, apart from buying and selling, was his willingness to embrace and engage with a range of multiphrenic social-cultural relationships, which increased the porosity of his bounded being (Gergen, 1991) to reform and redirect his self.

4.2.3 Daughter's story

Daughter's story of the becoming of her academic self begins from her childhood. Born in the UK, Daughter's parents are first-generation migrants. Her story starts with a recognition of the limited economic and social capital (Bourdieu, 1996) her family possessed. Given the nature of her upbringing Daughter had the innate need from a young age, formed through her parent's discourse, that she needed to go to university, to make money and escape the life her parents lived. Daughter gained entry to study law at university, however her family's lack of accumulated social capital (Ibid), networks within the profession, meant that she could not gain a placement or pursue the dreams she had of entering this habitus (Bourdieu, 1990). Linking with the Moore & Robinson's (2015) neoliberal Westernised self one that privileges white males (Turner, 2002; Amsler & Motta, 2017), while Daughter believes she possesses dual heritage from birth, she states 'I think people [in work] won't attach that identity to me even though I feel it very much is'. As an academic she also feels age and gender presents a diminishment of capital (Bourdieu, 1996), 'it is almost as if you hit sixty…your cards are marked'. What we see within this paragraph is Daughter's mediation of her position with constructed neoliberal and wider social-cultural expectations

which reinforce her interpretative beliefs and values (Gergen, 1991) on subjects such as heritage, identity, class, and professional networks.

Drawing reference to the subordinating pressures of neoliberal policies, league tables (Luka et al., 2015; Hall, 2018) and multiphrenia (Gergen, 1991), pulling her self in a multitude of directions (Shore & Wright 2000; Morley, 2004; Harris, 2005; Billot, 2010; Floyd & Dimmock, 2011; Fanghanel, 2012), Daughter comments:

'we have to defend our professions…there are not enough hours in the day the way work is going. They want it all now, not just employees but also management…they want you to research...and they want to make sure of student satisfaction, but there is just none of this in terms of time, so, it feels like a bit of a battle'.

Whilst this coalesced with her perception of people's doubts over her Britishness, adds further multiphrenic complexity, Daughter values the relational social and educative aspects of teamwork within a busy workplace and classroom, 'bringing people along…that is the most rewarding part of the job'. Finally, I also draw an explicit thread from Daughter's story, one which looking back at the first two stories and then looking forward to the two proceeding stories is contained within all of them, but not as vocally well-expressed. The thread I draw from this story is one that acknowledges the educative power of innate aspiration to forge different relationships to influence social trajectory, capital and habitus (Gergen 1991; Bourdieu 1990 & 1996). Daughter talks of her admiration of the family holidays her father took them on, an educative trajectory (Peters, 1973), that at that time was not seen as culturally acceptable within their community. This experience created a desire and decision (Sartre 1996) within her from an early age to do the same for her children, which she has subsequently enacted.

4.2.4 Bobby's story

As I stand and start to verbalise my story from the emotive images I had assembled previously from my own inner library (Bayard, 2007, pp. 30-31) and ontological understanding, I am perceptively drawn to Frank's (2010, p.90) advocation that my story will be an authentic fabrication which tells 'the truth by twisting it', one tailored to fit the listener's expectations. I am faced with an 'anguish of Abraham' moment (Sartre, 1996, p.33). As an insider-researcher, how much am I prepared to reveal about my self, my identity? I realise, in that moment, whatever action I now take will influence the group. As I speak, as I meaning make, I reveal significant depth to my story while deciding within a professional collective setting to keep some of my deeper interpretations unseen. I justify, to myself, this approach is forged firstly from a professional caution of asking myself how much I should disclose. Secondly, I reason it is from a care towards participants. I justify, to myself, I did not want at that early stage of the inquiry to put pressure on participants to feel obliged to share their deepest thoughts. As I speak, questions, thoughts, percolate within my mind. I wonder if other participants felt, in this moment, their moment, the same? With subsequent reading I later linked this with Meratoja's (2014, p. 119) double-hermeneutic notion, an interpretation of an experience I had already interpreted, an activity that raised both further dissonance and clarity.

Bobby starts his story of the becoming of his academic self from his childhood, a period that appeared to leave a mark, a diminishment, of his social and cultural capital into adulthood (Bourdieu, 1996). Bobby left his secondary modern school with very few qualifications. Despite this his relationship with his grandfather seemingly provided Bobby with a glimpse, a hope, of the possibility of a happier habitus (Bourdieu, 1990). Work for Bobby became his vocation, providing a sense of citizenship, capital, and habitus (Ibid), revealing a social trajectory (Bourdieu, 1996) he could aspire to. Marriage and children bought a further growth in these. However, in Bobby's words the marriage 'unfortunately' ended bringing 'a sense of sadness' to his life. Nevertheless, on reflection Bobby also recognises this bought a different view to his cognitive habitus (Bourdieu, 1990), akin to the educative element of multiphrenia (Gergen, 1991), helping him to interpretatively shape his self and identity further. However, due to the sudden diminishment of economic capital (Bourdieu, 1996) and needing to ensure his financial position, this change bought both uncertainty and the immediate need, in part, to subordinate some of his authentic self and comply with inherent pressures of the multiphrenic (Gergen, 1991) nature of neoliberal technologies (Shore & Wright 2000; Morley, 2004; Harris, 2005; Billot, 2010; Floyd & Dimmock, 2011; Fanghanel, 2012; Hall, 2018).

Bobby also talks about uncertainty and risk-taking positively, within both his past professional life and within the university classroom. An educative practice that Bobby believes enhances both his and the students' learning (capital). However, Bobby is also cautious regarding the relational nature of self when it comes to institutions (Gergen, 2009), whereby he feels some, including neoliberal ones, endeavour to legitimise uncritical compliance to condition the masses (Foucault, 1980; Lyotard, 1984; Luka et al., 2015). Bobby, views age, his duration in life (Bergson, 1991) as an enhancement of his capital. Friendships also represent a social capital that are important to Bobby (Bourdieu, 1996). He strives for a balance of physical and mental activity, although the former he acknowledges is impoverished during semesters, when the managed multiphrenic neoliberal pressures and their technologies come into play (Gergen, 1991; Shattock 2001; Morley, 2004; Deem, Hillyard & Reed 2007; Fanghanel 2012; Collini 2012).

4.2.5 Sophie's story

Sophie commences her story focussed on the becoming of her academic self from a habitus (Bourdieu, 1990) that she is 'built for adventure…a go-getter' with 'high aspirations' and 'a curiosity of how far she can go'. In her own words, 'typecast in a gender role', Sophie then recounts the social and cultural pressures placed upon her from a family habitus (Ibid), that wanted her to marry and have children, there was 'family expectation…whether or not I actually want the family unit' although Sophie 'did think at an early stage that's what I would do, but it has not worked out for a variety of reasons'.

Throughout her professional career, from Sophie's narrative, it could be argued that she has interpreted bad management as being a key factor in hindering the level of capital and habitus and trajectory she is feels she is capable of reaching. These relational experiences, from early within her career have left Sophie to move towards an educative self habitat (Bourdieu, 1990), where her 'life purpose [is] to help people become better managers' (Gergen, 2009).

Linking with Hall's (2018) earlier comments concerning neoliberalism and the weakening of academic autonomy and ego, Sophie asserts that 'the rise of [personal] success', capital (Bourdieu, 1996), is difficult, lonely, and stressful. She continues, 'reality is a lot harsher than what is promised preventing you moving forward'. However, her summary, seemingly acknowledges her self possesses a degree of agency (Murphy, 2011), a choice, to mediate a habitus, where she can identify as being 'highly visible' or 'actually invisible' therefore portraying no self at all (Gergen, 1991).

In terms of her doctoral studies, Sophie sees this as key to gain capital within academia. An environment she views as both competitive and uncertain (Luka et al., 2015), one that requires compromises. In line with the effects of neoliberalism, Sophie has had to self-regulate her work-life balance, to favour the former (Foucault, 1977; Amsler & Motta, 2017), selling her racing car, her escape, to pursue her professional goals. In summary, Sophies feels she is at a 'fork in the road…there are choices to be made in terms of what you want to identify most with'. At this time, feeling very much out in the cold, Sophie is considering whether to go back into industry, or plod on, where the latter limits the opportunity to fully depict her authentic self, (Gergen, 1991).

4.2.6. Summarising Research question one: What aspects of capital and habitus shape a participant's storied account of the becoming of their academic self?

Within each transcribed storied account, the interplay of capital (Bourdieu, 1996) and habitus (Bourdieu, 1990) can be seen. The strategy deployed, with its associated methods, up to Step four of the Analytic Autoethnographic Process Flowchart, Figure two, has revealed a richness and diversity of interpretative findings. It would be simple to fixate on the injustices of habitus and capital (Bourdieu, 1990 & 1996) revealed within a story, examples that include Cathy's doubts of whether she is viewed as British, Daughter's lack of access to a professional network, Bobby's low self-esteem, and Sophie's workplace

experiences. However, if we did this, we would miss the golden thread that ran throughout each story. A thread that illustrated the positive educative aspect of possessing a lack of capital and habitus (Ibid) within this inquiry, where each academic through experience, self-determination and endeavour overcame key objective and subjective markers (Denzin, 2014) in varying degrees, to determine an alternative social trajectory (Bourdieu,1996), albeit constrained by socio-economic factors. The impact of neoliberalism, with its privileging and desire to seek subjugation to a masculinised Western mode of thought and action can be seem across four of the five participant's stories (Turner, 2002; Moore & Robinson, 2015).

Further to the findings discussed thus far within this question, what is also clear is that the research strategy and methods deployed, which provided the space for participants to create and tell their own story of becoming an academic, helped negate the dilemmas faced by researchers endeavouring to capture the temporal, synchronic and agentic elements of self and identity Bamberg (2011). Indeed, each narrative incorporated an example of all three elements within its narration. For instance, we can see the temporal element in play within Sophie's embodiment of making it her life purpose to develop managers and Alan's continued love of chasing a deal. The synchronic element can be seen within Daughter's story around her doubts that colleagues would view her as British. Whilst the agentic element can be seen within Sophie's narrative of being visible or slightly removed within the workplace.

This research question, along with the next, focusses on the first of two research outcomes, Figure one. One that sought to inform both the cultural and social practice of my own self and challenge my understanding and positioning within the habitus of the workplaces I occupy, as both an academic and manager at my Institution. What I have taken so far from this inquiry, is the realisation, and reminder, that like myself, each participant has had their own trials, doubts, significant events that shape their self, and cognitively still reside within them. Temporal, synchronic, and agentic events, experiences shaped either by social, cultural, neoliberal, multiphrenic power structures (Gergen, 1990 & 2009).

There is one question I have left unanswered, it is the question I asked within my reflexive turn at the start of Section 4.2.4, one that centred of what participants were thinking as they prepared to tell their own story. The question intrigues me and is one I want to explore as a subsequent research project to cast a further reflexive lens on the art of storytelling. It is now time to move to this inquiry's second research question.

4.3 **Research question two:** What is revealed about the habitus of academic self through collective discussion and dialogue?

We have now moved to Step five of the Analytic Autoethnographic Process Flowchart, see Figure two. It is time to discuss and critique the collective sharing of memories (Campbell, 2008), through 'dialogical intertextuality' (Meratoja, 2014, p.131) within the collective social trajectory group (Bourdieu, 1996, p.258). This question addresses Wertsch's (2002) and Ricoeur's (2004) warning that memory studies should incorporate a place for both individual and collective memories. I was at pains to ensure I listened to dialogue, letting the participants lead before I offered a contribution, to avoid the self-absorption of my personal experience and ontological understanding (Anderson, 2006), and facilitating the challenging and extending my understanding (Frank, 2010; Adams, Holman Jones, Ellis, 2015) to educate and further develop myself in line with this inquiry's first outcome. As previously discussed in Chap 3. 4, to provide some structure to these meetings, as they were a new endeavour for all, participants agreed that space would be given within each meeting to allow members to read each script, select and cut out sentences and paragraphs that they wanted to discuss further. I then recorded and transcribed subsequent dialogue to enable me to analyse findings and answer this research question.

From my analysis, I identified the following three themed academic habitus, occupied by academic self within the transcripts of the ensuing dialogue; themes that identify 'the set of dispositions and schemes of perception and appreciation that organise [participants' academic] practices' Bourdieu (1990, p.53).

4.3.1 The heritage habitus

I selected this theme to represent the generational memories revealed within the group's subsequent discussions of each story, of what was interpreted as being handed down from the past. This section includes the questioning of stories and contradictions, where

appropriate, of ethnicity, immigration, parental expectations, socio-cultural expectations and how they started to shape a participant's academic self and identity.

While Daughter was born in the UK, her parents emigrated to the UK a few years before her birth, Daughter shares 'As immigrants they came here for a better life, I actually think they would have had a better life back home, but there was this perception that being in the UK would be a better life. They came from a middle-class background…Coming to the UK they then had to do it all themselves and working seven days a week'. She continues, by emphasising that for her parents it was 'all about earning money' when they arrived, however she disclosed that there was an intrinsic motivational element to this, as part of the money was sent back home to her parents' extended families. Alan linked this discussion to his parents, who were missing from his original narrative. The cultural outlook for Alan's parents, like Daughter's, was all about making money and creating a better life, a link, which the group reflected upon, that may have influenced Alan's passion for the chase of the deal, to buy and sell, from an early age. Cathy disclosed it was similar for me. I left XXXX to escape cultural expectations. I came to the UK as I had studied American and English literature, but because of this change, I always worry about my future.

Picking up on the narrative within both Cathy's and Daughter's story that they felt British but were unsure that society and colleagues within their institution would see them as such, the group asked for more explanation. Daughter returned to her school days, where she was exposed to racist behaviour from other children, she commented 'coping with that alienation was really hard'. Daughter also shared a feeling she remembers of resentment when her school sent her to a language support class. Even though Daughter was born in the UK, she was asked to join a class of children of the same heritage, who had recently emigrated to the UK. This situation lasted four weeks, before it was acknowledged that she did not need to be there. Daughter summarised this experience as 'I felt I had been pigeon-holed'. Cathy, then spoke of a feeling of also being discriminated against, but felt it was 'harder for Daughter as she was born here'. Cathy continued, 'when I came to the UK, I was an outsider, however I said to myself you made that decision'. She then recounted an

incident that made her pause and think. Cathy had been to a ballet with her husband, however when she returned to the cloakroom the staff could not immediately find her coat. She waited five minutes and during this time saw many white British people served were able to successfully retrieve their coats, 'I got impatient, I associated the reason of why I did not get looked after straight away, was because [of my race]'. Cathy felt angry and asked for the manager. Her husband said to Cathy that he did not understand why she was upset, Cathy replied 'until you walk in my shoes you will not understand', she felt because of her race, she was being treated as a second-class citizen. Her husband asked if he could give her a suggestion, which was not to think that way straight away. On reflection, Cathy said this changed her perspective, when similar incidents happen now 'I don't see these [incidents happening to me] because I am XXXXX, because I am a woman, I put myself in the other's shoes'.

When the group turned to discuss the strength of parental expectations evident in four of the five stories, Bobby shared 'honestly, nothing much was expected of me'. This resonated with Sophie, whatever her Brother or herself tried to do 'nothing is ever good enough for her [Mother]'. Cathy whilst commenting on Bobby's feelings of being a 'lone lighthouse' in his childhood, said that 'being alone is a hope for me', coming from a close culture this is something Cathy seeks, a life that is 'nice and easy'. While the group recognised synergies in Cathy's story that supported this, in terms of not wanting to share her stress, there were threads that contradicted this as well, such as Cathy's wanting to connect, share and make everybody happy. Cathy paused, recognising the need to further meaning make this.

Daughter revealed 'when I was growing up, I was always a Daddy's girl and just wanted to please him'. Reinforcing this further, she spoke of community pressures placed on her father not to send her to university as:

'culturally, boys are always encouraged to do well, eighteen to nineteen-year-old girls were normally expected to get married. My father asked me not to bring shame on the family; this placed an extra burden on me, I could not have fun. University life was alien to me'.

When Daughter was asked about her statement 'I think I have made them proud', Daughter, admitted this feeling of making them proud was hard to shake off and explained that this uncertainty in her statement was because her father 'is not the same person he was'. Since his illness she was unsure of what he thought.

Participants agreed that the challenges they have faced alongside their unique life experiences, both revealed within their stories, have overall helped them in becoming an academic. Alan, who recently career changed into higher education reinforced this 'I consider myself as not typical of a university lecturer, people who have observed my teaching tend to say my approach is different, although I have not been told not to do it'.

4.3.2 The workplace habitus

The workplace habitus (Bourdieu, 1990) was the second theme that I identified as cutting across participant discussions regarding self and identity. We start with Bobby and his use of the term vocation. When the group asked Bobby why he had used this term rather than profession or work, he had to stop and think. Bobby then realised the implication of using this word to describe his work, and how powerful this had been in enabling him to move away from his family circumstances and develop a sense of self, identity, self-esteem and belonging within society. Returning to his original words 'I still hide myself away in the vocation', Bobby realised then how central, his vocation, his work, had become to him, endeavour which at times proved detrimental to his relationships outside of the workplace. The group then questioned a contradiction in Bobby's story, where uncertainty within his earlier years was viewed negatively, yet creating a climate of uncertainty in the classroom was viewed as a positive, one which Bobby believed enabled growth within students and himself. This caused Bobby to pause and then reflect, 'I cannot tell whether this is an unconscious reinforcement of my childhood environment, or, whether it is related to the experience of my growth as a person, caused by being immersed in uncertainty throughout the duration of my life'.

Cathy felt she has become more risk adverse as she has got older 'when I was younger, in my early 20's I could easily speak to audiences of 500, I did not have any problem. But now as I am older, I am more cautious, nervous about doing this. I believe this comes from my first job within a university in the UK, where I was put down and told I should know my place. It changed me, I started to shrink a little bit. I recognise my limitations more and more'. What Cathy discloses here, aligns with Luka et al. (2015) comments regarding the precarious, austere, and competitive nature of a neoliberal university, one that weakens the autonomy and ego of the academic (Hall, 2018). Daughter advocated that it was the opposite for her 'I started off from the outset that I cannot do that, but as I got older, I have got to the perception, you know what actually this isn't that hard, realising I underestimated myself and abilities at a younger age. I talked myself out of opportunities from a fear of not going outside my comfort zone'.

Discussions around gender and inequality, with associated language and discourse were also placed within this theme, as well as the next one. The group discussed workplace gender and family-free bias. The following comments from Daughter, align with the comments made earlier regarding the Western masculine self, valued by the neoliberal university (Turner, 2002; Moore & Robinson, 2015; Amsler & Motta, 2017) illustrating fragments of the pressure women in the work-place face:

'This is the first job I have ever had where I have stayed at the same grade for the last eight years. Every other job I had I have progressed, and either I am doing something wrong or it is the system which is not enabling me to make those progressive routes, that's the problem. I know there are people, predominantly male, who will be able to put their hand up with no second thought about anything else. I have a really poorly father, I have an old Mother-in-law, and culturally we are expected to be there and care for them'.

'I feel I am seen as a mother with a family first. When there are open days, I am told you will not want to do that as you have family, I want to say let me decide that'.

'If you have a partner and no kids, you are a career woman. If you have kids, then you are catogorised as a mother first. There have been opportunities not offered to me, as managers believe I would not be interested as I have kids; let me decide. We were sent an e mail, welcoming new recruits, it started with 'we have a young woman joining us. Why emphasise that, it sends out a clear message that you are over the hill'.

Sophie shifts discussion to the distribution of workload 'I have seen various people who are not able to teach, so they are deliberately taken away from the teaching, which is almost rewarding them for being bad at teaching to free up their time'. Alan recognises this in his department, where his manager places a greater workload on those staff who say yes, 'as a manager it is difficult not to favour those who always say yes, who can always produce those results. Certainly, I found since I have been here, those that say yes get more and more piled on them. I get annoyed by it when I am constantly asked'. Sophie's and Alan's comments link with managers favouring a neoliberal self that is valued for its usefulness in meeting financialisation and marketisation deliverables, a self that is then seemingly asked to deliver more and more due to its efficiency when compared to other academic producers (Morrisey, 2007; Moore & Robinson, 2015; Hall, 2018). Cathy, then points to a contradiction in Alan's narrative of securing the best deal, saying, 'you don't always get the best deal for yourself. Quite often you sacrifice things and that is not the best deal for yourself'. Alan replies after a pause, 'that is a good point, you have hit on my Achilles heel. However, when this becomes grossly unfair, I am not sticking around, I know I can buy and sell. I do not need to remain in a position where I am not happy'. Cathy reflects 'I have changed, I now feel the best deal for me might not be the best deal for the other person. I try and stand back, sleep on it, and then when I reflect on it, quite often the best deal that I perceive might disadvantage others and for that reason I have stopped chasing the deal now'.

The group then travelled to Sophie's narrative and her belief that an academic had to compromise their work-life balance in order to professionally progress. The group identified a thread of busyness across each narrative, Bobby commented 'the only legitimate story appears to be the busy story. I am stressed, I am busy. The counter narrative is that you have to be busy'. Sophie revisits her narrative of the reality being a lot harder than what is promised, reinforcing the feeling of being deflated when promises are broken. The group then discussed how much they allow themselves to take on more and more, in the context of Sophie's decision to portray a visible face or not be visible at all. Daughter asks 'I wish I could stop working so hard, it is impacting on my health now', Cathy returns to Alan narrative 'I do it for my family', whilst reinforcing he has no ambitions to manage staff, he acknowledges he 'really enjoys teaching, it gets me through the door in the morning'.

Bobby replies ‘I love helping students to develop, but I also do it to pay my mortgage and for my kids, I want to leave them more than what I had’. Cathy acknowledges she pushes herself ‘financially and mentally’. Daughter reflects ‘There is a danger if you take on more work, there is no support. If you say stop, they will think she is not interested in progressing and they will pick someone else up’. Bobby ponders ‘Do you think fear plays a part in driving us on in terms of losing our jobs, all these constant measurements, things not being quite good enough’. Daughter responds ‘I would agree with that, I think I have put up with more than I would have liked to if I hadn’t had kids. If I had not had this, I would have walked away from situations with a lot more confidence’. Sophie replies ‘The perception that you have to be in full control of your emotions as a professional, you must not let anyone know what you are really thinking’. Returning to Sophie’s narrative of compromise and Alan’s of managers favouring those who say yes, Sophie adds ‘If you show you are willing there are no systems to support, you’. Collectively, the group agree with Alan, who reasoned that when promises from managers are broken, this results in a partial or full ‘breaking of the psychological contract’ between the member of staff and the manager and/or institution. The discussion within this paragraph has parallels with the previous Marxist studies focussed on neoliberalism and academic self and identity, cited within this thesis. Studies that recognise neoliberal demands create conditions of precarity, austerity, competition, and inequality for academics, some with other caring responsibilities, striving to be efficient (Luka et al., 2015; Moore & Robinson, 2015; Amsler & Motta, 2017).

The group discussion then turned briefly to the marketisation of higher education (Currie & Newson 1998; Ball 2008; Collini, 2012; Wilkins 2012; McGettigan, 2013). Daughter remarks, ‘It impacts on our freedom and flexibility; we have to train them to recognise the term feedback in preparation for NSS’. Alan replies ‘It is an interesting one, talking about surveys, there is one argument that those lecturers who get the highest marks are the most liked, and not necessarily the best tutors. So, should you focus on being well-liked or on the best teaching’. Bobby replies ‘I am uncomfortable with this, I understand it, but higher education cannot be about transactional exchange, you pay the money, you get the degree. It should be a transformational educative experience as well’. Alan acknowledges ‘It is a tricky one because the university is a business in a competitive industry and if you do not keep the

customers happy, you have no business'. Daughter, in answer to both Bobby and Alan, responds, 'I get fed-up dealing with students as consumers'. Once again, this discussion links with previous Marxist research focussed on the pressures faced by an academic, to privilege their quantifiable self (Morrisey, 2007) to be viewed as financially useful within a neoliberal university. A position that can negatively impact on their autonomy and ego (Hall, 2018).

4.3.3 The professional development habitus

The professional development habitus (Bourdieu, 1990) primarily centred on gaining a doctorate and progression, forms the third theme from the collective discussions. Deliberations that once again align, in part, with the precarity, austerity, and competition academics are faced with the neoliberal university (Luka et al., 2015).

Alan asks, 'Do you feel to become a proper academic you need to have a doctorate'? Bobby responds, 'In terms of seeking to secure a doctorate, is there a sense of feeling incomplete'? Daughter replies 'The market within the HE sector is driving this as well, it is becoming a necessity to compete with peers, colleagues as well as your own professional development, if you want to progress'. Alan, who recently started a doctorate, responds 'So, for me it is about progression, it is about informing my teaching more. However, both UG and PG students do value that practitioner element, possible more so than a PhD'. Daughter acknowledges, 'It is now tipping to developing myself and I think if someone said to me you have to stop it, I would want to carry on, that is how important it has become'. Sophie returns to the fragment of her narrative where students love hearing about her doctoral studies, 'When they hear this, it gives them confidence and a greater understanding. The students recognise a PhD is hard work and you are fallible'. This chimes with Bobby, who shares when he first heard Sophie's narrative, he felt he would feel uncomfortable following such an approach. However, now Sophie has expanded this narrative he is left reflecting, 'Perhaps my initial refusal to do this is associated with confidence, perhaps drawing from

the earlier part of my life. I do see the benefits; however, I need to let my research mature more before I would feel confident to communicate this'.

Returning to gender inequality and placing it within this habitus, Daughter shares:

'Culturally, boys were always encouraged to do well'. This is why I say it is so important for girls to be standing on their own two feet, more than boys. This has stayed with me so much, from a woman's perspective to do well for myself is key, I do it for my kids as well. From an inequality point of view if I never had a Dad or a husband, I need to stand on my own two feet. I want to stand on my own two feet'.

Cathy draws similarities of Sophie's narrative of the need for compromise to be an academic, with her own. Within Sophie's story, she had just been funded to re-commence her doctoral journey, her funding had been previously stopped, she felt unjustly and without reason. Daughter acknowledges similarities with her narrative and being questioned, why a doctorate, and why now? 'I really felt like saying, you know what, I have got two kids, three if you count my husband, and trying to manage that and a career it is not bloody easy. I have to find that space myself, as the organisation won't give me that'. Alan responds, 'The question is strategically do I invest in someone who has been here a number of years, or do I invest in this new PhD qualified member of staff, who have 15 to 20 years ahead of them'. Bobby questions this, 'age or time in post should not be a determining factor, we are an educational establishment and we should support our staff to educate themselves no matter what age they are. Who is to say that younger staff will stay longer?'. Daughter considers that 'age is now more important than race and gender', in terms of constraining progression and development. However, at that point the group point to a contradiction in her earlier narrative in this section, where she acknowledged 'I started off from the outset that I cannot do that, but as I got older, I have got to the perception, you know what actually this isn't that hard, realising I underestimated myself and abilities at a younger age. I talked myself out of opportunities from a fear of not going outside my comfort zone'.

4.3.4 Summarising Research question two: What is revealed about the habitus of academic self through collective discussion and dialogue?

To summarise there were examples within the subsequent group dialogue that illustrated both capital, habitus (Bourdieu, 1990 & 1996) and the neoliberal university (Turner, 2002; Morrisey, 2007; Luka et al., 2015; Moore & Robinson, 2015; Amsler & Motta, 2017; Hall, 2018) play an active part in shaping an individual's sense of their self and their academic habitus (Bourdieu, 1996). The ensuing collective dialogue weaved together the primary threads of 'shared memory' (Campbell, 2008, p.42) and 'dialogical intertextuality' (Meratoja, 2010, p.131) within a social trajectory setting (Bourdieu, 1996). Following Frank's (2010) advice to allow stories to breathe, discussions started to critique or question a participant's 'inner conversations' (Archer, 2000, p.318), their 'inner library' (Bayard, 2007, pp.30-31), and their interpretation of their self, identity and work environment.

The sharing of memories revealed some of the socio-cultural rational modern power structures that infiltrated and remained within a participant's perception of their self and identity, some as far back as childhood. Constructions which later inform their actions and their perceptive meaning-making (Foucault 1980; Lyotard, 1984; Bergson, 1991; Ricoeur, 2004; Barrett, 2015). Take Daughter's need to go to university, and her and Cathy's conversation on dual identity for example. We can also see glimpses of this in Alan's conversation of his, and his parent's need to make money, as well as the importance of faith in his life. Sophie's narrative revealed the disappointment of her parents regarding her not marrying and having children. Furthermore, we see in Bobby's narrative how socio-cultural power structures in his earlier life shaped his feelings of low self-worth within his childhood, and how work provided a trajectory for him to achieve a sense of citizenship, of fitting in, an experience he referred to as a vocation.

The reflections and contradictions revealed within the habitus of the three Bordieuan locations, facilitated a space for a 'fusion of horizons' (Gadamer, 2004, p.361) that bought new understanding to participants. In terms of reflection, examples can be seen in the dialogue focussed on race discrimination and Cathy's subsequent reflexive change.

Furthermore, it can also be viewed when Bobby considers his use of the term vocation, and his reluctance to discuss his doctoral journey with his students when compared to Sophie's approach. Regarding contradictions, we see examples that include Alan recognising he does not always secure the best deal, Bobby viewing uncertainty as both good and bad, and Cathy's hopes of being alone, but also wanting to share and bring everyone together.

Additionally, we see how the numerous examples of capital (Bourdieu, 1996), the availability or lack of availability of resource, has shaped each participant's habitus within the academic (social and cultural) field they occupy (Bourdieu 1990). For instance, examples include: Daughter's and Cathy's ethnicity (social and cultural); Bobby, Alan's, Cathy's, and Daughter's narrative on the need to work to pay the bills (economic); the power of familial discourse (social).

Whilst the methods employed naturally led to the capture of individualised narrative drawn from images and their succeeding storying, the sharing of these within a dialogical intertextuality context added further richness and understanding to the original narration. One example of the success of this approach can be seen when the group questioned Daughter regarding her sense that colleagues would not see her as British. The question led her to share stories of the bullying and discrimination she experienced when young. This chimed with Cathy, who felt an outsider very much when she came to the UK, Bobby added a different socio-cultural angle to this conversation by recognising even though you are white and British, dependant on your upbringing and experiences, you can still feel an outsider, albeit from a more privileged position..

While Frank (2010) and Savin-Baden (2017) advocate that rewriting each story from the lens of a marginal character within it will help the researcher to re-imagine the story from more than one perspective. From previous discussion, within stage five of my process flowchart, see Section 3.4, I outlined my intent to replace this act of dialogical narrative analysis, to avoid a danger of rewriting a story from my own prejudiced ontological hermeneutic understanding. Instead, I argued that the sharing of memories reinforced by the ensuing

critique and questioning facilitated by the dialogical intertextuality work within the social trajectory group setting (Bourdieu, 1996, p.258) would start to present more than one perspective of a story. Again, we can see elements of this within the contradictions and reflections identified earlier within this section.

Findings from this collective activity demonstrate that shared memory work coupled with a dialogical intertextuality approach within a contextualised trajectory group setting can contribute to a greater understanding of an academic's self. I am certain, if time had allowed, with more meetings this would have further strengthened the group's emerging relational ties, enhancing further deeper dialogue and reflection to probe deeper into themes and answers to reveal larger fragments that challenge a participant's understanding of their self and their engagement with academia.

This activity bought deeper understanding understanding to me. Listening to Daughter's and Cathy's narrative of being British but feeling colleagues do not see themselves in this way, horrified me. Similarly, I was shocked to hear the dialogue centring on the power constructs of gender and inequality in the workplace (Campbell, 2008; Meratoja, 2014). My initial thought process centred on exasperation, I do not think this way, so how/why do others, I do not understand. However, with further reflection I came to realise it is because of the habitus afforded to me, I possess more capital than some (Bourdieu, 1990), not solely because of achievement, but because the colour of my skin, my gender, my age and where I am geographically placed, all of which afford privilege.

The analytical autoethnographical strategy (Anderson, 2006) employed, alongside Frank's (2010) dialogical analysis and supporting methods, formulated findings that informed this inquiry's first research outcome, one that sought to inform both the cultural and social practice of my own self, and challenge my understanding and positioning within the habitus of the workplaces I occupy, as both an academic and manager at my Institution. I now am more aware and mindful of how my actions and rhetoric may impact on both staff and

students. I have changed my approach to staff, mindful of the impact of capital and habitus on individuals, I employ an even more human-centric and authentic style of leadership. This approach has also informed recommendations for institutional practice in terms of HR, and training and development policies, these are covered in more detail within the next chapter. In the classroom, I have bought in elements of this research, hoping I can encourage students to travel with a different view (Peters, 1973; Wright-Mills, 1959), as I have from my journey with Vinette.

4.4 **Research question three:** What facets of agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within a participant's narration of the becoming their academic self?

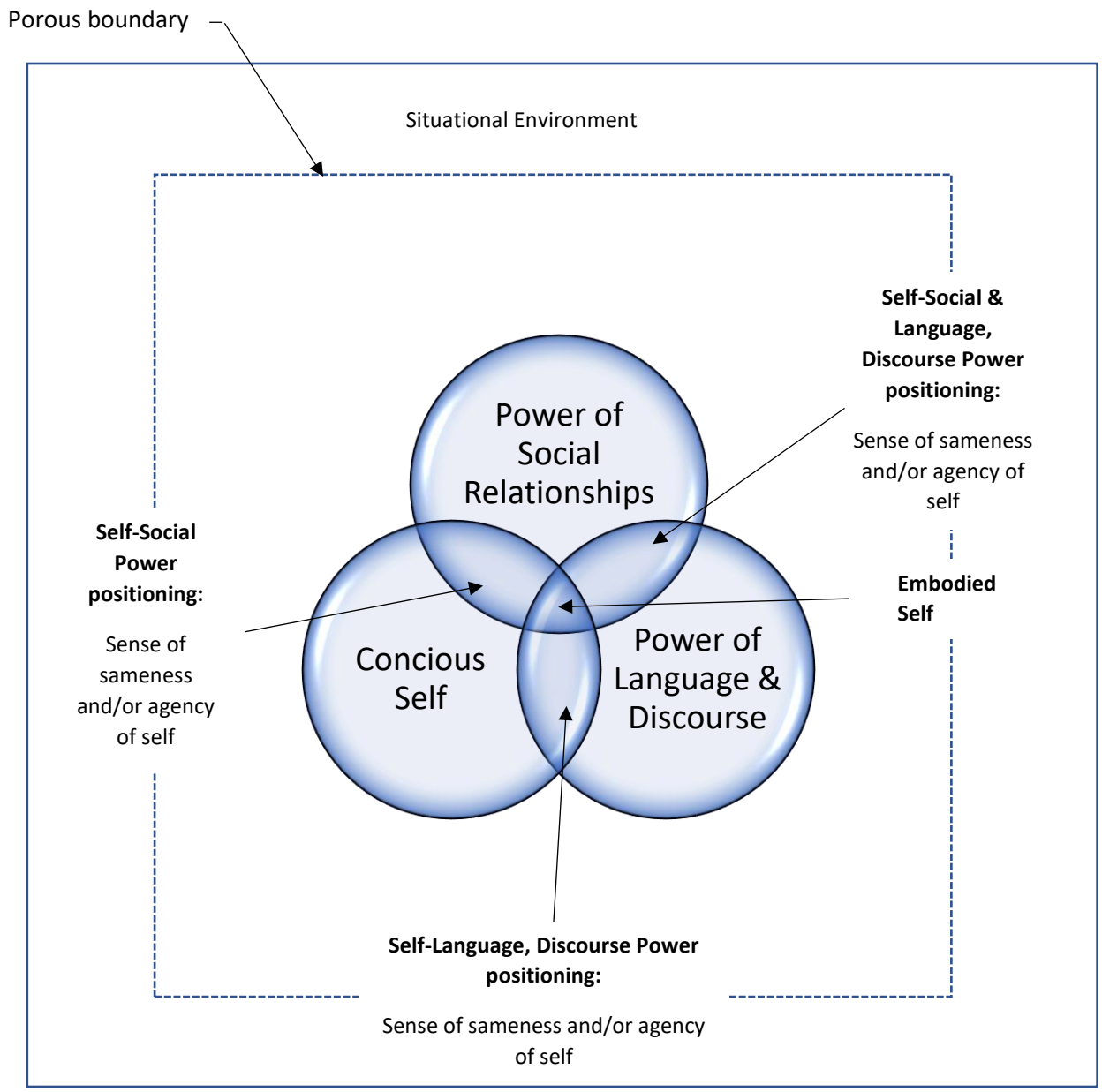
We have now arrived at the final step of the Analytic Autoethnographic Process Flowchart, Step six, see Figure two, where this question and the next are structured to address this inquiry's second research outcome. This outcome focusses on the conceptual interpretation of life-stories of academic becoming using diverse lenses to construct and test multi-disciplinary frameworks for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994). To facilitate this, we return to Framework one, The Embodied Self, adapted from Trede (2012), and Sartre (1996). I then map extracts from the transcripts of each individual storied account onto it. Each extract is then numbered and mapped onto the framework, to test both its functionality and scholarly potentiality (Rainbow & Rose, 1994). Narratives that illustrate the participant's useful meaning-making reshaping of memory to reveal conscious fragments of their interpreted lived multiphrenic relational experiences (Merleau-Ponty, 2012; van Manen, 1990; Gergen, 1991, 2009; Moustakis, 1994; Wertch, 2002; Ricoeur, 2004).

To remind the reader of the context of this model, Trede (2012) considers that there are three broad conceptual themes that influence differing identities:

- the conscious self, a person's ontology developed through experience.
- the power of social relations, where the self is de-centred and placed within cultural and collective spheres.
- the power of language and discourse between the self and others, in terms of, how the person talks about themselves and others, how they position and locate themselves within their communities.

I created the Venn to represent the complexity of the three broad categories, whereby each is adaptive, embedded within a web of pluralistic relationships across a multitude of stakeholder groups (Latchford, 2018). The areas of the circles that intrude upon another represent Sartre's (1996, p.33) points of decision-making, his 'anguish of Abraham'. I

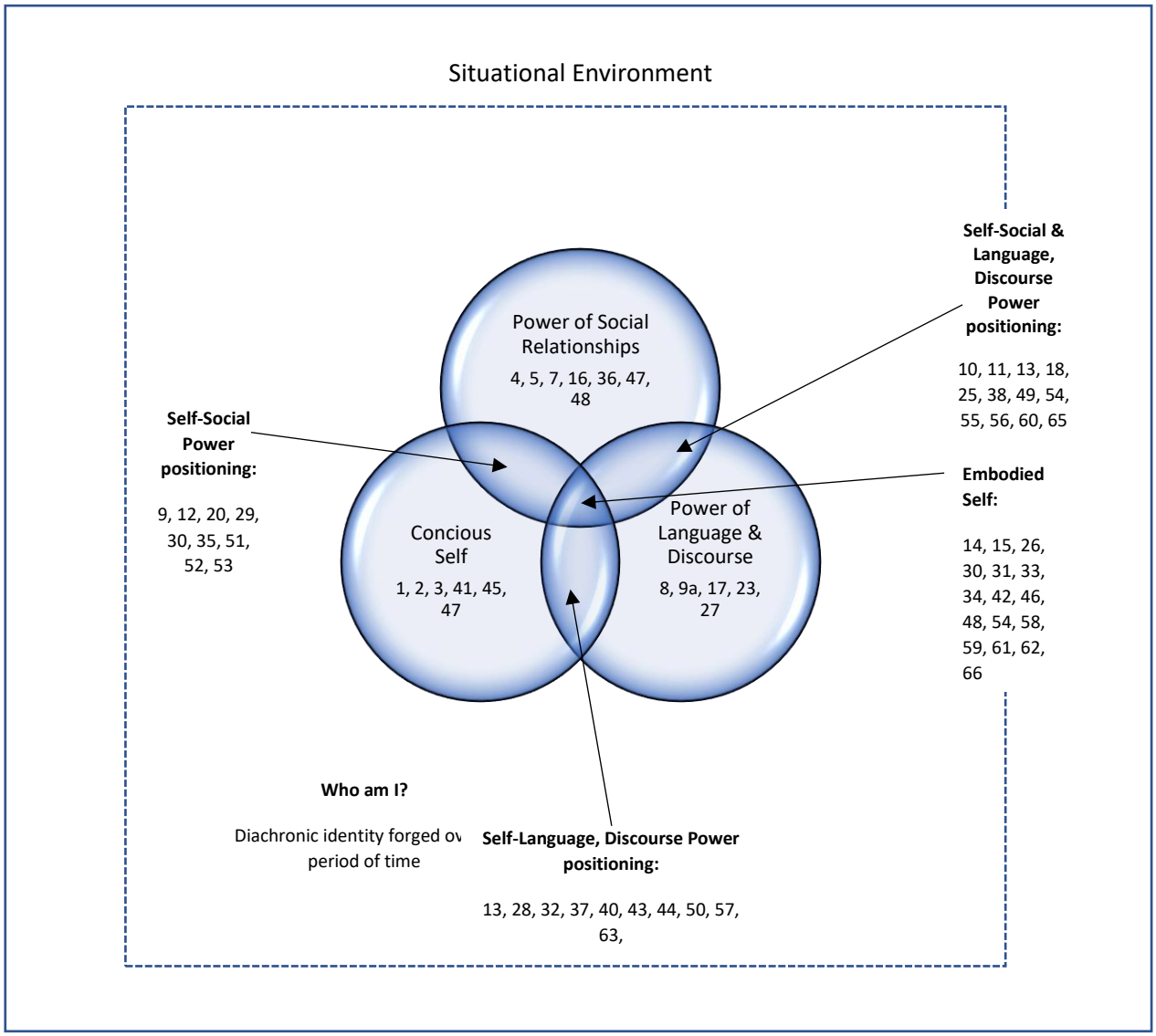
proffer a fourth concept, one that reinforces a hermeneutic belief that within an academic setting, self, social relations and language and discourse do not act within a vacuum, untainted by the multitude of situational influences that surround them. A porous boundary separates situational environment from the Venn, recognising that each can influence the other. The central part of the Venn represents an area that embodies an interweaving of Trede's (2012) three conceptual categories.



Framework One: The Embodied Self. Adapted from Trede (2012); Sartre (1996).

I now analyse each individual transcript and map the narrative from each onto Framework one. An activity that identifies aspects of participant's abstract agentic decision-making, when negotiating the separate power of social relationships, and language and discourse, to become their academic self?

4.4.1 Cathy's self portrayed through memory



Conscious Self – Examples from Cathy's narrative	
3	Dual identity
41	Businesswoman
45	University lecturer
Self-Social Power Positioning – Examples from Cathy's narrative	
12	In terms of the job, the reason I became a businesswoman was that my parents would not have any networks and I would be self-made

9	I went to a very normal secondary school and luckily, historically, in that school I was the only one who went to university. Obviously, the university was not as prestigious as my parents had hoped for.
30	I got side-tracked [from school and parental expectations] as a teenage girl, I was very romantic and neglected my studies.
53	I feel I am more British, maybe other colleagues don't view me that way, but I am more British. However, life is more challenging because I start to lose friends in XXXX and it is difficult for them, including my Mum to understand. I can sense resentment from them.
Power of Social Relations – Examples from Cathy's narrative	
4	The family requirement for us [Cathy's sibling] was that we had to get to the top university…so I think that influenced how I was bought up. When we were in primary and secondary school the family requirement for us was, we had to be always No. 1 in class.
7	My Dad was terribly upset at that time [with Cathy not studying hard] and he considered that I would never have a career and all my jobs would be, using my Dad's original words, 'low-level'.
36	I lived and worked in a collective culture and I used to work in a large corporation. Everything was kind of group work and the life and the work became difficult to separate them. There was no clear boundary, so your colleagues are very close friends as well, and that was a danger, but there is a positive side as well, you always felt safe and secure.
48	I like the teamwork, I like to connect with work, with colleagues and also, I believe it is always the shared that enables everybody to be happy.
Self-Social & Language, Discourse Power positioning - – Examples from Cathy's narrative	
11	I felt a failure and I let my parents, I let my family down which would always be to be No. 1 in school from a young age.
49	I am not a person who complains, I don't normally complain, and I felt quite often I have been taken advantage of and my job is just like a servant
55	Living in the UK quite independently on my own for a number of years, the challenges the hurdles, I've learned to always face up to them and resolve myself, there is no point sharing with other people and if I share and may show weaknesses, I could lose face, and given where I come from this may become difficult.
60	In front of other people I always try to appear very relaxed, but actually, I do work very hard behind closed doors...I want people to think I am very relaxed, very lazy, not hard-working, but I work hard to compete.
Power of Language & Discourse – Examples from Cathy's narrative	
8	You have the privileged school, where the perception is once you go to that school, you will go to a better university.
9a	I went to a reasonable university.
17	If by your mid-20s you do not get promoted to a managerial position you would be considered as not being capable.
27	We have a saying 'when a door closes in front of you there will always be a window that will let the sunshine through'
Self- Language, Discourse Power positioning – Examples from Cathy's narrative	
13	[My parents said] well if that is your choice, you do not study mathematics and engineering, then you worry about your own future…I always worry about my own professional future
50	At a personal level I think I am a master to myself, but in the meantime, I think I am a servant…to work and sometimes I get frustrated and I felt I could have mastered my life, my work-life balance.
Embodied Self – Examples from Cathy's narrative	
28	So, you might see several pictures here as a woman who looks like a fighter, I am a fighter for life, I am a fighter for my professional job as well
31	I believe life is a journey and will never stop
33/34	I welcome any change, it may be risky, but change can give you opportunity as well. At a personal level, I felt sometimes change might give me uncertainty, but I have to go along with it, if such a life it is

66	So, I think in terms of success, most of my friends in XXXX are thinking I am successful now, but to me success is very much related to how happy I am, and it depends on how you define it. In terms of money I was more successful in my 20s than I am now, but in terms of aspiration and to be able to learn, I think I have more success now

Within Cathy's narrative we start to capture fragments of socio-cultural influences that have left a mnemonic imprint upon her self. If we treat Trede's (2012) three broad categories of identity separately, and solely focus on the circles that represent each, we are only able to capture a narrow simplistic view of her story. For instance, her conscious self captured her dual identity, as well as being a business woman, and university lecturer. A sole focus on the power of social relationships, identifies for example with her parent's requirement for Cathy to always be number one in school. While the need to achieve Chief Section of a department by her mid-20s, is mapped against the power of language and discourse. However, by positioning each category as a Venn and focussing on the areas of the circles that cross over another, we start to get a sense, a richness, of Cathy's self through the decisions she makes (Sartre, 1996) when faced with the complexities of adaptive and pluralistic forces Latchford, 2018).

- Self-Power of Social Relationship positioning. The de-centred ontological self placed within a cultural and collective sphere. In Cathy's story we gain a sense of her strong agentic thirst to be different, to not follow the educational path her parents wished for her, or the career they had planned for her. We also see a continuance of this strength in deciding to divorce her husband, a marriage formed in a collective socio-culture, to pursue happiness. There are other examples of this nature within her story. We also hear of Cathy's sense of feeling British and her concerns that her colleagues might not see her in this same way.

- Self-Power of Social Relationships and Language & Discourse. The decentred ontological self placed within both a cultural and collective sphere and how they narrate about themselves and others within a community. In this space we hear of fragments from Cathy's story that express what could be construed as a sense of socio-cultural difference, possibly deficit, disappointment, or weak placement.

Cathy's feeling of being a failure letting her parents down, her need to work hard behind closed doors so others do not see this, as well as her feelings of being a servant at work and being taken advantage of are some of the fragments placed here.

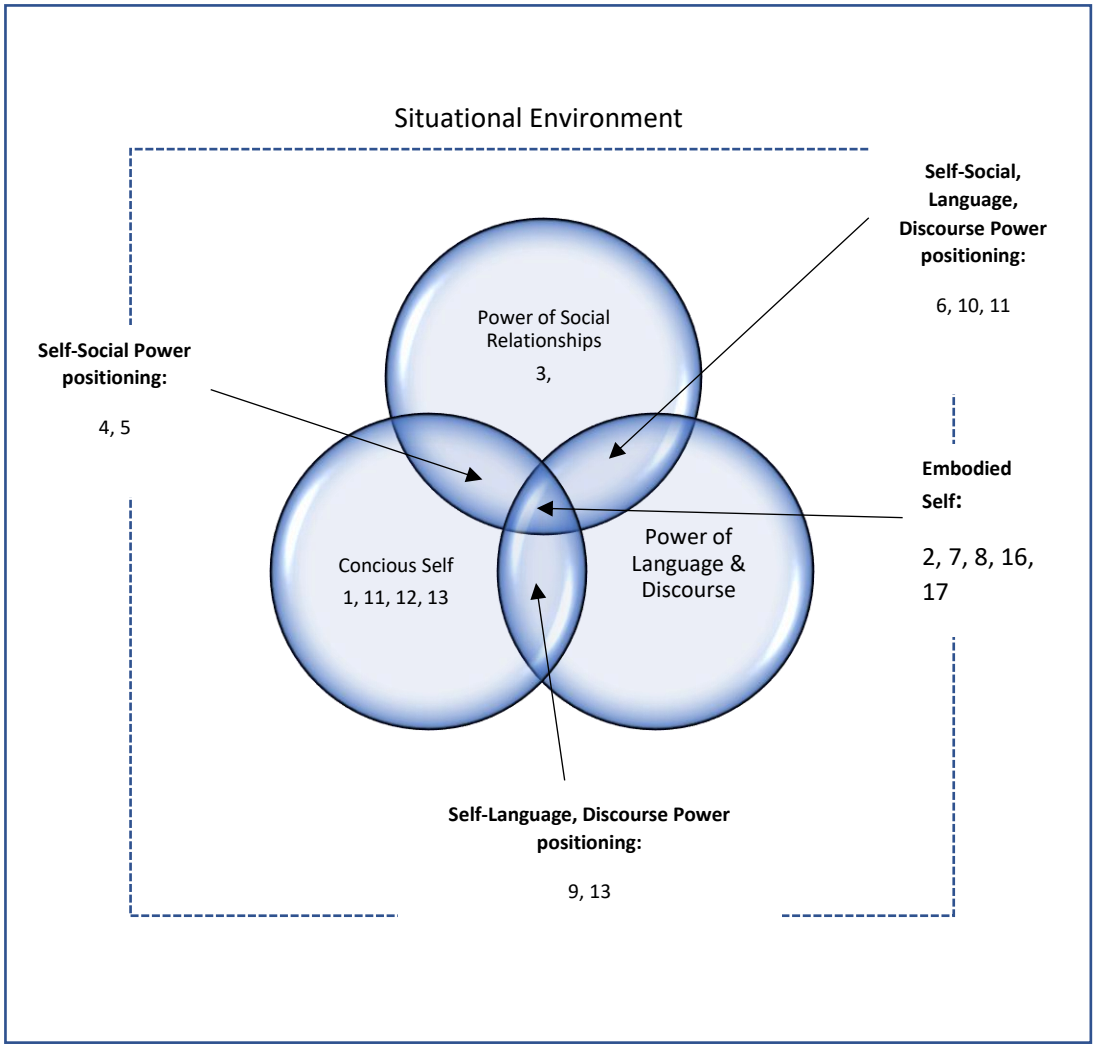
- Self-Power of Language & Discourse. The decentred ontological self, and how Cathy talks about themselves and others within a community, how they position and locate themselves within their communities. Here again we position fragments of difference in terms of Cathy's parents' disappointment of her not following the career they wanted for her. Their words *'that she should worry about her future'*, have seemingly left an imprint on her self with Cathy reflecting '*I always worry about my future'.* Cathy also feels through the power of language and discourse at work that she is a servant unable to master her work-life balance.

From the mapping of Cathy's narrative onto Framework one, we see that the majority of text within Cathy's storied transcript sits within the above three decision-making intersections, zones that I align to Sartre's (1996, p.33) 'anguish of Abraham'. Zones that have helped form Cathy's embodied enacted self as a fighter for her place in her world. A self that recognises life is a journey, where she welcomes change, while accepting the associated risks.

Within Cathy's story we clearly see the involvement of semiotic resources (Baynham, 2003, p.352) across constructed cognitive and physical place, space, place, and time (Casey, 2009, p.1). Resources that informed, and continual to inform, Cathy's narrative action (Baynham, 2003, p.352). Examples include, Cathy's story commencing from her childhood, meaning making across place, space, and time to arrive at a construction of understanding of her contemporary place and self in her world (Ibid; Casey, 2009). Cathy initially rebelled against her parents' wish for her to be No.1 in her class and secure a top high school and University. However, this left her with a sense she had let them down, before, in her own words, she caught up. Themes within Cathy's story of narrative action represented an embodiment of her continued quest, her strength, to build a place for herself on her own terms. Examples

of this included: her determination not to go into the professional scientific networks her parents wanted to introduce her to; ending her marriage; leaving a collective socio-culture to travel to the UK alone.

4.4.2 Alan's self portrayed through memory



Conscious Self – Examples from Alan's narrative	
1	Ever since I was a child I liked to buy and sell stuff
11	I am a geek; you never get away from that
12	I'm certainly not a strong guy
13	One thing I am good at is XXXX
Self-Social Power positioning – Examples from Alan's narrative	
4	When I first left school I started my first business, I was 18 years old and I was selling and installing security systems, burgular alarms, CCTV and that sort of thing and I ran that business for about two years before I sold it and again even selling it was part of that buying and selling of something which I loved to do so much

5	I opened it up [Yellow Pages] under the letter 'B' and I saw something, my eyes came to rest of something called XXXXX, I thought what on earth is that, seems a weird thing, how do you even pronounce that? But I remember saying to myself you know what one of these days I going to find out what that is all about
Power of Social Relations – Examples from Alan's narrative	
3	I remember when I was about 13 years of age I went into a Tandy super computer centre, hence the 2nd image there, based in Suffolk Queensway I think. I went in there and they had this sort of after school club where you could go and you ann sit down and use there computers for free. I remember sitting in front of a tandy TRSA computer, I have never sat in front of a computer before and I typed in 'What is the capital of England?' and it said 'syntax error' right…the computer didn't know…right but one of the guys who worked there came over and had a bit of a chat with me and lent me a book. So I went home and started reading that book that night and was absolutely hooked on IT and computers from that date
Self-Social, Language, Discourse Power positioning – Examples from Alan's narrative	
6	I actually met a girl, a young lady whilst I was out one night and we hit off and three months…no…six weeks after we met I asked her to marry me. Three months and three weeks after we had met we got married and that was 25 years ago. When you know you know
10	So, I was talking to a religious person so I couldn't really lie and say I am particularly busy, because I am not.
11	He gave me the address and I wrote it down again and I gave a copy to my work and I said look I am going to that address, if I'm not back within an hour call the police and send them there. So I went alone and they invited me in and I sat down, the first thing they said was 'Would you like a drink?', I thought…oh…you sort of hear of some of these things, but I thought I can't really leave, I don't really want to offend, so I said 'Ok, I'll have a drink'. The drink came out and they placed some drinks down and I sat there waiting for them to drink first before I did anything. They drank and I waited for a few moments, they seemed ok so I though well ok I'll go ahead and I will drink.
Self-Language, Discourse Power positioning – Examples from Alan's narrative	
9	My faith really governs a lot of who I am, both in my personal life and career, business, the rest of it
13	I am tall and lanky as people used to call me when I was younger
Embodied Self – Examples from Alan's narrative	
2	I've always liked the chase of the deal. I would swop my lunch for all different things…I always tried to get the best deal.
14	I set up my own management consultancy and started to provide advice and guidance to businesses that were looking to market themselves more effectively. That is why when I got into the teaching and I found out I really enjoyed it, really enjoyed it, moreso in fact than being a geek. Although I am a geek, you never get away from that. So, that is how I started to get involved in Digital Marketing, after I came back to the UK, I started my Business Management Consulting, again doing more and more digital marketing work with organisations. I got asked to speak at a number of conferences, events, and that sort of thing. It was really really cool, I sort of get a bit of a buzz about standing up and speaking in front of people, because it not always Geeks get the opportunity to do that, so I really enjoy that. I really enjoy that about this job actually
15	I was on my own, I was pushing as hard as I could. My chest was pounding, I was breathing, hyper-ventilating, I could taste my own blood in my mouth, that is how much I was pushing myself. I got to the top of the hill and I had to stop, and I stopped and I took a drink, and I was really angry with myself that I hadn't made it all the way without stopping for a drink. I was angry with myself for two weeks. I then started to look at it in a different way and thought 'you know what what would have happened if I climbed that hill without stopping, what would happen if I climbed every hill I attempted without ever stopping?', while it would feel good, actually that wouldn't be the best for me because if I was able to conquer every hill that I was climbing , those hills, those challenges weren't tough enough and so I wasn't going to develop by doing that. So really it is not always about..and it was

	something I had to tell myself… that sometimes we are not meant to meet our goals or achieve our goals first time out, and when we don't there is learning there and I have to just take away learning from that.
17	If I go back to the middle image, again in someways, that represents me, my Wife and our 10 year old daughter, because I am frequently a driven person, I am an ambitious person, and certainly where there is a transaction where there is an opportunity to sell something, what ever it is…the motivation is them, doing it for them. So whenever I find myself having a tough time of things if I am sitting down and I spent two days of marking and I need some motivation to carry on, I just tell myself you are doing it for them

Within Alan's narrative we again capture fragments of socio-cultural influences that have left a mnemonic imprint upon his self. Before, turning to the zones of decision-making within Framework one's Venn, we first consider Trede's (2012) three components of identity, seperately. Mapping Alan's story against the conscious self circle, reveals his love to buy and sell, followed then by being a geek, borne through his love of computers. Alan is regards himself as not a strong guy, but he is good at the physical hobby he chooses to pursue. In terms of the power of social relationship circle, Alan narrates the Tandy Super Computer story which demonstrates the educative nature of such relationships. Alan's story was somewhat shorter than Cathy's, therefore, in this instance, I was unable to map a comment into the power of language and discourse circle. Turning now to the zones of decision-making (Sartre, 1996), we find:

- Self-Power of Social Relationship positioning. The de-centred ontological self placed within a cultural and collective sphere. Alan's love of IT and buying and selling, led him to set up several businesses, both in the UK and abroad, from when he first left school to the present day. Faith is an important part of Alan's contemporary self, his story portrays this as a journey where his interest was initially sparked from picking up a yellow pages (telephone directory) flicking through its pages before alighting on a faith, where he made a promise to himself to find out more about this at a later date.

- Self-Power of Social Relationships & Language & Discourse. The decentred ontological self placed within both a cultural and collective sphere and how they narrate about themselves and others within a community. In this space we hear

fragments from Alan's story that expresses a sense of socio-cultural acceptance and cautiousness. His immersion and devotion to his family, citing *'when you know you know'* when commenting on the short time between meeting his then to be wife and their marriage. We also are made aware of his discomfort of facing a decision of whether he should lie to a religious person, and his caution when asked to visit and drink tea with the faith group, that he first found some years ago in the yellow pages, Alan feared they might be a sect, a cult.

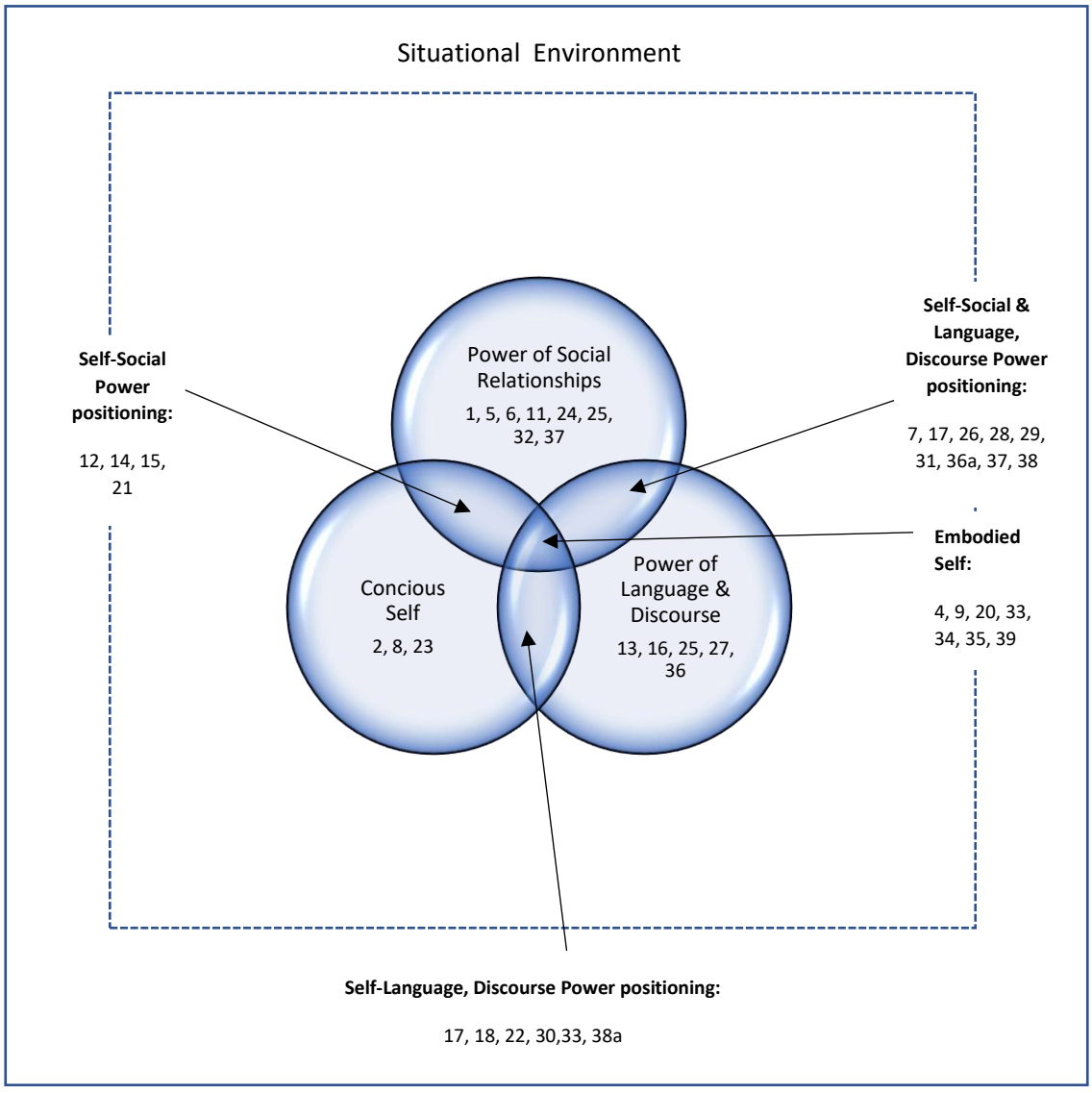
- Self-Power of Language & Discourse. The decentred ontological self, and how Alan talks about himself and others within a community. Here Alan reveals that faith governs a lot of who he is. He also identifies himself as being tall and lanky, based on what the other children said to him at school.

The majority of text within Alan's transcribed story sits within the above three decision-making zones (Sartre, 1996). In terms of Alan's action-orientated embodied self, I capture elements of the self that still loves the chase of the deal, as well as a passion for teaching, borne from his professional experiences of supporting individuals and businesses. A profession, which he admits he loves more than being a geek. Alan's personified ontological view is that without struggle he would not fully develop or learn more about himself. Alan's consistency of love for his family, from him first meeting his wife, the birth of his daughter, to the present day is captured in the narrative *'doing it for them'.*

Within Alan's narrative we start to capture fragments of physical, social, and abstract objects which have left a mnemonic imprint upon his self. Alan starts his story from his childhood to identify semiotic resources that have shaped his self and his decisions through constructed place, space, and time (Baynham, 2003, Casey, 2009; Bamberg, 2011). He recounts his fascination with buying and selling, a self-starting passion that has been with him from his childhood, a vocation that merged with computers and technology early on and subsequently resulted in him setting-up and running several businesses prior to commencing his higher education career. A particularly strong semiotic within Alan's story,

centres on his visit to a Tandy Super Computer Centre and his conversation with one of the employees there, who also lent him a book to take away and read.

4.4.3 Daughter's self portrayed through memory



Conscious Self – Examples from participant's narrative	
2	I am a daughter of an immigrant from a working-class background
8	So, I felt I had that dual identity from day one
23	I have a law degree
Self-Social Power positioning – Examples from participant's narrative	
12	I have that dual identity now in my profession in the way I work
14	That visual is really about my family and how important they are to me
15	I put make them proud because the sense I do for my parents, making them feel proud because they had that huge expectation

21	I think when people see me, they won't attach that [British] identity to me even though I feel it very much is
Power of Social Relations – Examples from participant's narrative	
5	My Dad was a history teacher in XXXX, but ended up working in a factory, because it was all about making money when you come here
11	Coming to University was a massive step, it was something my parents encouraged. Although they were working class in the UK, they were actually professionals back home
24	I did a law degree, which historically is a very elite profession and it is hard to break into, I didn't have a social network
Self-Social & Language, Discourse Power positioning – Examples from participant's narrative	
7	So, in their head [Parents] they had those aspirations for us to do well. So, I never really had a choice, I always knew I had to go to university,
29	So that's why I put Spice Girls there, because I have a number of intersectionalities working. I got gender, I got race, and I think I have more increasingly now age and I think that is going to play a bigger role because I feel you come to a certain age within your professionality in the workplace now and you are almost pushed aside. It is almost as if you hit 60 as an academic and maybe it is the same in industry and your card is marked and it is like we can work until we are 90 now
31	I think work is a little bit more like a race, everyone wants it now, and it feels like they just want it all the time, and they want it quickly
36a	You find you are talking about how long does it take to prepare class sessions? What do you do in a class? What does it matter about the pass rate? We feel we are having to defend the business of your professional reputation, the TEF is doing that and it is making us work in a very different way. I feel my hands are tied in the sense there are things I want to do but you can't do them, because it does not do what the TEF says, or it does not do what the vision is, or mission is
Power of Language & Discourse – Examples from participant's narrative	
13	It [university] wasn't an option, it was constantly said you need to go to university
16	When I saw my Dad , only on a Sunday because he worked seven days a week and there was this whole: "I don't want you to have this life", and there was this "I want you to get out of this", and I do feel we have done that to a degree
25	I did spend quite a bit of time in industry and I enjoyed working in industry, but again I felt I had to work from the bottom up, and that's fine, but there were issues around equality, and there were issues around gender
36	Neoliberalism and all the different interventions that have come in from the Government have led to this kind of approach that we have to defend our professions
Self-Language, Discourse Power positioning - – Examples from participant's narrative	
18	I have probably made them proud
22	I put this quote about housing because I worry about that for my kids and that is partly why I get up in the morning and why I come here and how can I help them and planning for my old age
38a	In terms of the watch, the idea of that there is not enough hours in the day the way work is going. They want it now, employees, but also management. It works both ways really, they want you to research, they want you to teach, and they want to make sure of student satisfaction, but there is none of this in terms of time, so it seems like a bit of a battle
Embodied Self – Examples from participant's narrative	
33	I put that little quote about teaching 'Bringing people along with them' because I think that is partly why I went into teaching
35	Having done my time in industry it was nice to then use that in order to bring the workplace into the classroom, and I think is the most rewarding aspect of the job, that you get someone from A to B
39	There are things that are considered luxury, and if I think back here (beach photo), going back to my heritage, my background, my working class parents, immigrants, and you know our holidays were never like that, they were usually Skegness and for them this was a huge step culturally, it was something that was not done. So, Skegness and Blackpool are my

	memories and to be able to do that is really aspirational, that's like I never thought that I would be in the position to do that

In terms of the conscious self, we see elements within Daughter's story that she identifies herself as a daughter of an immigrant from a working-class background, a daughter who possesses dual identity, as well as graduating with a law degree. Within the power of social relationships circle, we see fragments within her narrative of a parental belief that as a daughter of an immigrant family it was all about her gaining a university place, to make money in the UK. However, whilst Daughter succeeds in subsequently gaining a law degree, her aspirations of a career in law was curtailed, as her parents did not possess the social networks to help her break into what Daughter perceives as an elite profession. Narrative within the power of language and discourse circle illustrates a dominance of the continued parental narrative she was exposed to. A narrative that urged Daughter, when she was young, of the need for her to go to university and escape the life her parents had. Her father worked seven days a week. We now place sentences, part-paragraphs, of Daughter's story within the Venn's overlapping areas of each circle within Framework one.

- Self-Power of Social Relationship positioning. The de-centred ontological self placed within a cultural and collective sphere. In Daughter's story we hear her discussing, what she identifies as, her dual identity. Whilst Daughter was born in the UK and feels she is British, there are threads of difference throughout her story, from childhood to the present, where she still retains doubts that people will attach that identity to her. Interwoven, with these are threads of sameness, throughout Daughter's story her parents play a significant role in identifying the factors that shaped [Daughter's] sense of self, a belief in the importance of family. Her role as a daughter and then a mother is emphasised continually.

- Self-Power of Social Relationships and Language & Discourse. The decentred ontological self placed within both a cultural and collective sphere. Within this zone we hear of fragments from Daughter's story that express again a sense of socio-cultural sameness and difference. Daughter's narration of her parent's aspirations for her to go to university and study, left her with a sense of having no

choice but to follow their wish. She also reveals the professional pressure that neoliberal performance measures, frameworks, and league tables present. Daughter feels that work is like a race, everyone wants it now, all the time, citing that she feels she has to continually defend her academic position. This leaves her with a feeling of having to continually defend her academic position, whereby, her hands are tied because of internal and external pressures and targets. Daughter also acknowledges that a number of socio-cultural intersectionalities are acting against her, such as race, gender, and age, all of which she feels limits her career progression.

- Self-Power of Language & Discourse. The decentred ontological self, and how Daughter talks about herself and others within a community, how she positions and locates herself within her communities. Here I include the following fragments of Daughter's story to test this framework: her worry of providing for her children and her age, is what motivates her to get up in the morning; her statement that she has probably made her parents proud, a position is that she is no longer able to check with them; the pressure of work feeling like a battle as there are not enough hours in the day.

Daughter's story centres mainly on the important role her parents' have played in shaping her self. A position that is reflected when Daughter's narrative is then mapped onto Framework one. From doing this, we see that the majority of text within her storied account centres on the power of social relationships and language and discourse, alongside the three zones of decision-making. In fact, from the five stories, narrative from Daughter's story, alongside Cathy's, provides a sufficiency of text to populate and test the categories within the Venn to a fuller extent.

Daughter's embodied values are woven from her parents' expressed views of the value of going to university to gain a profession. Values, that I argue still play a part in seemingly informing Daughter's enacted passion in helping to bring students along with her on a journey of development. Daughter, based again on her parents' values and actions, places

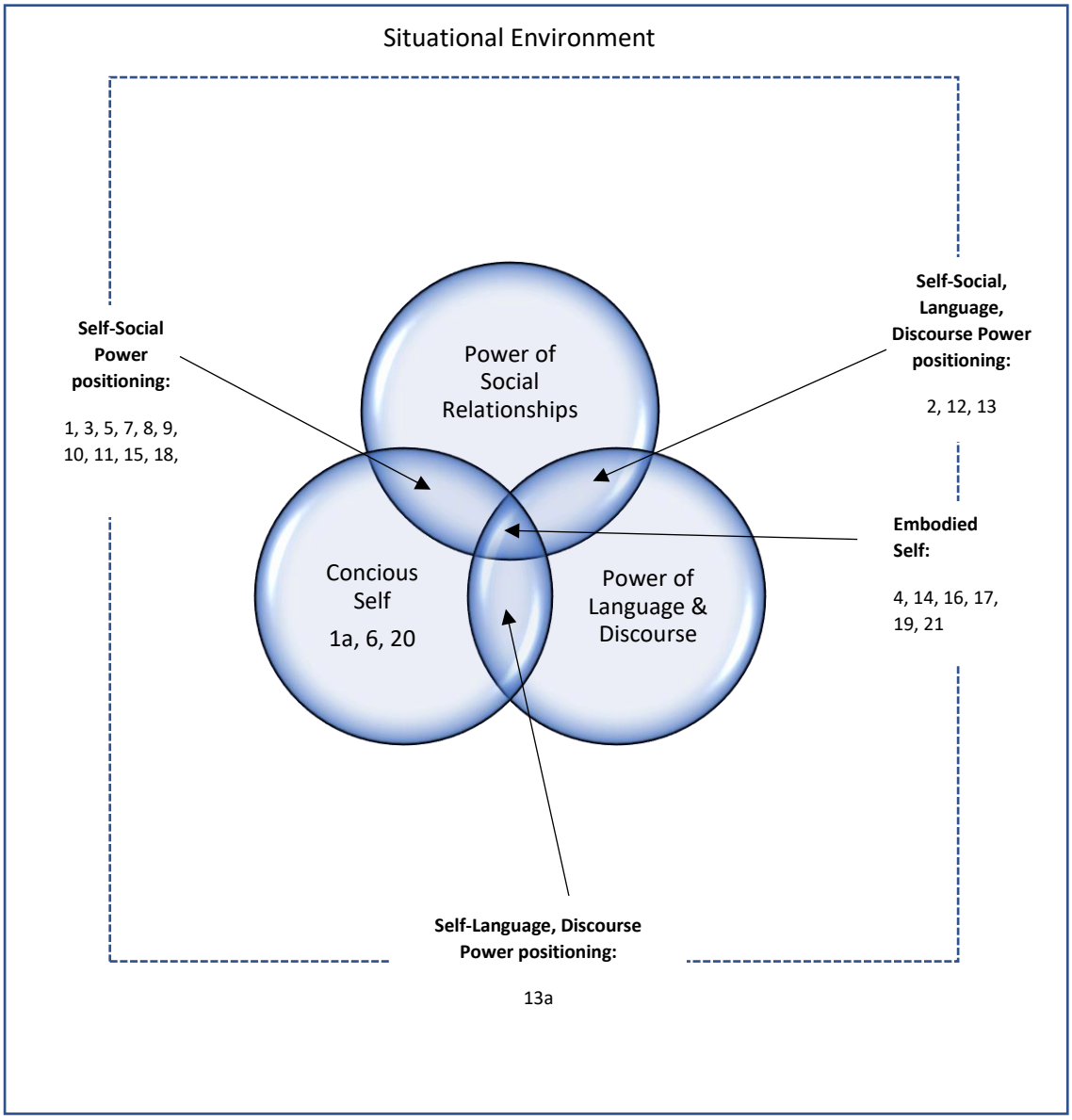
importance on the ability to take her family on holiday, never thinking that she would be in a position to do that herself.

Within Daughter's story we can see that the methods employed within this inquiry again captured the temporal, synchronic and agentic semiotic resources (Bamburg, 2011, p.6) across constructed place (Casey, 2009, p.15), space, place, and time. Semiotics, which were informed in the main by her parents' views and experiences, which continual to inform Daughter's narrative action (Baynham, 2003, p.352). A key semiotic within Daughter's story focusses on her parents, her father's expectation, for her to go to university to escape the working-class life they lived. For Daughter, this expectancy manifests itself into a feeling that she did not have a choice, she had to go to university, to make her parents' proud. However, her aspiration to qualify as a lawyer was thwarted as her family did not have the networks to secure her a placement within this profession. A further semiotic that is present throughout Daughter's temporal travel story is that of dual identity, while Daughter was born in the UK, her parents had arrived in the UK only a few years prior to this. Daughter revealed the victimisation she was exposed at an early age, and whilst she regards herself as British, she still feels even now that her work colleagues may not see her as that. Throughout Daughter's temporal story there is are threads of struggle born from her experiences within the profession, interwoven with those of class, race, gender, and age.

4.4.4 Bobby's self and identity portrayed through memory

Within Bobby's narrative we start to capture fragments of the socio-cultural influences that have left a mnemonic imprint upon his self. Unlike other participant stories, I was only able to place narrative into the conscious self classification of Trede's (2012) three broad categories of identity, as Bobby's narrative tended to continually mean make his position within the story he told. Leaving school with very few qualifications, we see elements within Bobby's conscious self that tells of a sense of low self-worth he felt within his childhood; a sentiment that starts to recede when he enters the workplace, a place which he calls his vocation. Bobby affirms whilst this sense in the main is no longer at the forefront

of his thoughts, he acknowledges it can reappear from time to time. Bobby is also conscious that his self requires a mix of physical and mental activity to maintain its well-being.



Conscious Self – Examples from participant's narrative	
1a	I had low self-esteem [childhood] and sometimes it still has an impact
6	I left school with very few qualifications
20	In terms of my own well-being I need to mix physical activity with mental activity, which I don't normally get within the semesters when I am teaching
Self-Social Power positioning – Examples from participant's narrative	
1	The top bit is around my childhood really. So, this bit was not great as such I had low self-esteem and sometimes it still impacts. I felt very much like that lone lighthouse with all the waves bashing against it
3	Also, I come from a different period of history from you, in the 1950s the 2nd World war was still a notion and again that drove me towards this sort of sense…I feel…of being a servant. I haven't explored this fully and that is not where it may have come from but being a servant perhaps links with some of the events there [childhood]

7	I could not go to university as my father wanted me to bring money into the house
9	The vocation for me was the turning point…[it]…enabled me to start to make sense of education in a vocational setting
Self-Social, Language, Discourse Power positioning– Examples from participant's narrative	
2	Against the world and one song that stills play into my mind is 'When the going gets tough, the tough get going' by Billy Ocean
12	I don't like agendas, I HATE (said loudly) micropolitics at work. I have worked in several places where this has been prevalent
13	I feel what has changed with work at the moment and maybe it is down to my circumstances having to start life again is this sense of pressure. I recognise this sense of pressure an inherent pressure within me to keep working and pay off my mortgage and things like that and look to the stage of retirement
Self-Language, Discourse Power positioning– Examples from participant's narrative	
13a	I also see it [workplace pressure] as a part of a neoliberal pressure which creates uncertainty in the workplace where nothing seems quite good enough at times. If you let it, it can become all-consuming
Embodied Self – Examples from participant's narrative	
4	I joined the RAF to serve my country as such
14	In terms of learning I like to work as a team with my learners, I like us to try different things, risky things, because then that helps build their confidence and it builds my confidence as well. Very often I will set a task in class and I do not know how it is going to work out, but we will see what happens, thereby learning by experience, going back to Dewey
19	One of my most joyful events is going away with a number of my friends to walk in areas such as the Lake District or somewhere else in the wilds and we enjoy a pint of beer. It is a very simple life, but I love that
21	I was designing machines using trigonometry, things like that and again it was great…I loved it…this sort of embedding myself into the vocation. Perhaps sometimes I still do it…I hide myself away in the vocation

Turning now to the zones of decision-making (Sartre, 1996), we find:

- Self-Power of Social Relationship positioning. The de-centred ontological self placed within a cultural and collective sphere. Within Bobby's narrative I map three examples of difference and one of sameness. Commencing with difference, Bobby often in his childhood felt akin to the image of a lone lighthouse standing there despite the waves continuing to bash around him. He then draws out two differences that compare him with the other participants in the trajectory group. The first is his age, born a few years after the 2nd World War, Bobby was unsure whether it was growing up in this period of history that drove him towards wanting to be a servant, or, whether it was his earlier childhood experiences. The second difference was that Bobby was not able to progress to study full-time at university, as he was required to bring money into the home. A sense of sameness, worthiness, came when Bobby started work, he felt, for the first time, that he was

able to contribute effectively within a social relationship. This sense of suitability, citizenship, is reinforced by Bobby's terminology using the word 'vocation' rather than 'work' or 'profession'.

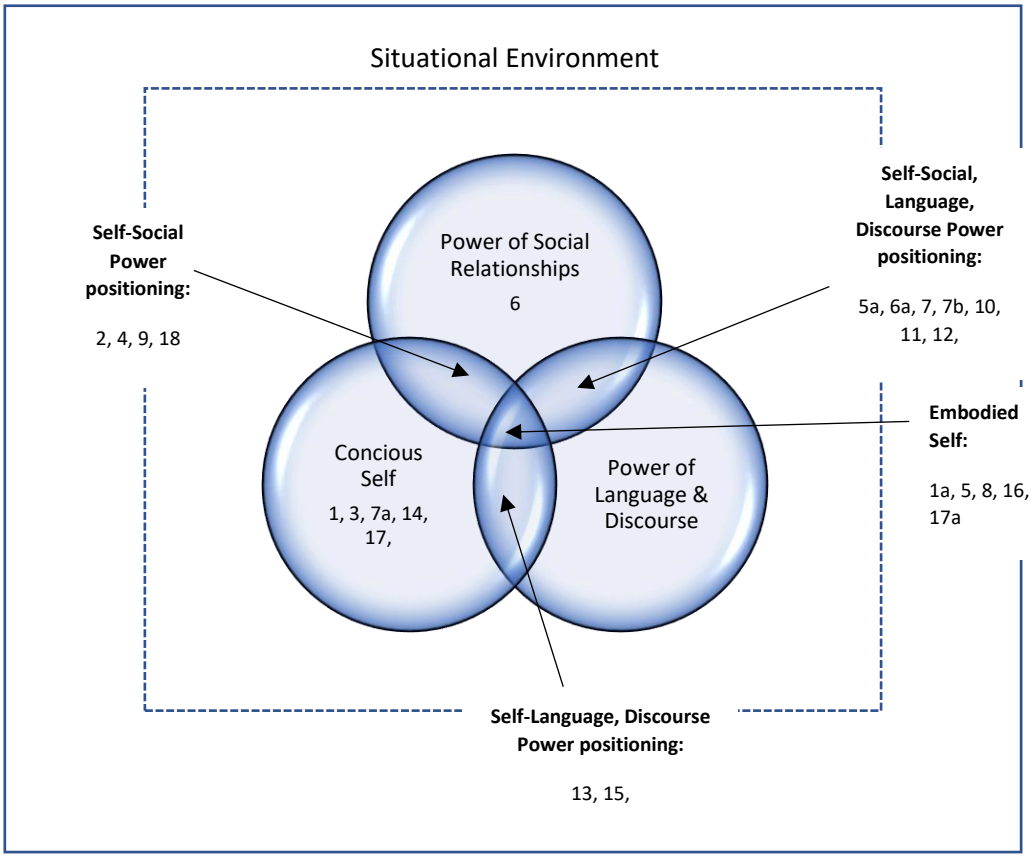
- Self-Power of Social Relationships and Language & Discourse. The decentred ontological self placed within both a cultural and collective sphere and how Bobby narrates about himself and others within a community. In this space we hear of fragments from Bobby's story that express again a sense of socio-cultural sameness, difference, and agentic action. Starting with the latter two, when Bobby feels under pressure, he always replays the words of a Billy Ocean song to help ground him and put in place actions to deal with the context of a situation. In terms of sameness Bobby's dislike of agendas and micropolitics chime with Cathy's, Daughter's, and Sophie's stories. Whilst Bobby's narrative around the resulting pressure to keep working, pay off his mortgage and plan for his retirement after his divorce, links with Cathy's and Daughter's worries about their future.

- Self-Power of Language & Discourse. The decentred ontological self, and how Bobby talks about his self and others within a community. To further test the framework, I was able to map in Bobby's comments that focussed on workplace pressure being a part of neoliberal pressure, a pressure that impacts on the self by placing a feeling of uncertainty, deficit upon it.

Bobby's story and his positioning within the framework, depicts a consistency across time of an embodied self that is seemingly shaped, in part, by a desire to belong. Comments such as joining the RAF to serve his country, liking to work as part of a team, along with embedding himself in the vocation all link with this desire. Within Bobby's story there is also further evidence of his natural qualities, such as his joy of walking with friends in the wilds, this seems to be a consistent quality, which can be linked back to the times he spent walking the rivers with his grandfather during his childhood.

From Bobby's narrative we start to capture fragments of physical, social, and abstract objects which have left a mnemonic imprint upon his self. Commencing with Baynham's (2003, p.352) semiotic resources across cognitive and physical constructed place, space and time, Bobby starts his story from childhood identifying events that have shaped his self and his decisions through constructed place, space and time (Casey, 2009; Bamberg, 2011). A key semiotic within Bobby's story focusses the impact of his relationship with his father and his subsequent search for a sense for belonging, self-worth, vocation. Factors, Bobby felt he found during his childhood visits to his grandparents, within his profession (workplace), and his marriage. Further signs embedded within Bobby's temporal story include his sense of comfort of being a servant, helping others, which he is not sure whether this is due to be being born a few years after the 2nd World War, or, in fact due to his relationship with his father. Other semiotics include a sense of continued self -discovery, as he continues to be exposed to, or chooses to engage with different experiences, akin to Gergen's (1991) educative multiphrenic self.

4.4.5 Sophie's self and identity portrayed through memory



Conscious Self– Examples from participant's narrative	
1	I've always had high aspirations for doing things and I've just had a curiosity about how far I can go, what can I do?
3	I went from straight from doing my A levels into retail and absolutely loved it
14	The transition from the practitioner role into the academic role and how especially as an early-career researcher how difficult that is especially as I've always identified myself as practitioner not an academic
17	My racing car is and was my escape
Self-Social Power positioning – Examples from participant's narrative	
2	For many of us typecast in gender roles...the alternative family expectation is…grandkids and all these things, whether…I actually want the family unit. I did think that at an early stage that's what I would do but it has not worked out for a variety of reasons
4	But came across lots of people who saw themselves as bosses and just were in their mind's powerful arseholes, they weren't actually any more than jumped up idiots in a role they knew nothing about, or even less how to motivate people
9	This isolation place you feel you are on your own, but other people are feeling exactly the same, or similar symptoms to you that ironically affects the productivity and growth of the organisation
18	So, there are choices to be made about which of these pictures you want to identify most with. Whether you want to be this visible person or whether you want to be slightly removed from the public view
Power of Social Relations – Examples from participant's narrative	
6	There is this element of being revered by certain people and all of the sudden you are promoted to a position where you have expectations of others on your shoulders and again people are saying you can do this, you can do that, you can do the other
Self-Social, Language, Discourse Power positioning – Examples from participant's narrative	
5a	I have been treated so badly in so many different roles and seen so much unnecessary bullying, various activities that are happening and continue to see some of those things now
6a	Sometimes you are thinking 'well hold on a minute', well that is great. I'll continue to go up the tree or whatever else, but a lot of the time you get left out in the cold
7b	But sometimes big mouth strikes again, which is a Smith's track for those who are interested in music and is one of my favourites, it doesn't fit in with what other people's expectations are, so it is all about finding your own way through and interpreting what is real for me at the time
10	So, there is so much covering up making bad guys look good, whether that is yourself or other people, or whether that is you doing a lot of brilliant work and then somebody else says *'well that was mine, I did that'* and stealing it or blaming you for things that was their fault not yours
Self-Language, Discourse Power positioning – Examples from participant's narrative	
13	These straplines we are having to follow, what is spoken about in the public view as opposed what is felt underneath it
15	Then I started my PhD and thought can I say [I am a practitioner] anymore. It is about my own brand, who am I, what do I identify with, what role is better for me. Not only for me, when I am talking to students, because they love it when they here you are doing doctoral research…they all want to talk to you about that
Embodied Self – Examples from participant's narrative	
1a	I've always been very much built for adventure. I've thrown myself off mountains out of planes. I have bungee-jumped in New Zealand, Australia, wherever you want to do it. I have always been a bit of a go-getter
5	So, I decided to make it my life's purpose to help people to become better managers
16	I own a racing car, but I am about to sell it, which again is something about compromise and I think being an academic there is so much compromise personally, whether it is your work-life balance or whatever things are important to you
17a	I am having to sell it for a number of emotive issues that are aligned with the identity of I am and what I connect with and what is important to me

If we now consider the framework and Trede's (2012) three broad categories of identity, we start to see elements within Sophie's conscious self of the high professional aspirations she has, how she loved working in retail, as well as, the importance of racing, a sport which was her escape until she was forced to make a choice regarding her work-life balance and what she wishes to achieve. If we now turn to Trede's power of social relationships we see fragments within Sophie's narrative of a belief that professionally once you are revered by certain people, they will place more expectations upon her in terms of what they consider she should do. We now place sentences, part-paragraphs, of Sophie's story within the Venn's overlapping areas of each circle within the framework to capture the richness of memories and related decisions and actions, in order to address Bamburg's (2011) dilemmas of capturing a sense of sameness, difference and/or agency over time.

- Self-Power of Social Relationship positioning. The de-centred ontological self placed within a cultural and collective sphere. The example used in Sophie's narrative, focusses on her parent's expectation that Sophie would provide then with grandchildren, whether Sophie wanted this or not. Sophie felt this was typecasting her gender role, and although at an early age she felt she did indeed want the family unit, this did not work out for a variety of reasons. In terms of further difference Sophie recounted her experiences regarding managers she encountered in retail. These she felt were powerful arseholes and knew nothing or very little of how to manage and motivate their staff. In terms of sameness Sophie speaks of an isolation place where you feel very much on your own, but she realised others felt the same. Regarding agentic action, Sophie spoke of choices for her to be professionally visible or slightly removed.

- Self-Power of Social Relationships and Language & Discourse. The decentred ontological self placed within both a cultural and collective sphere and how they narrate about themselves and others within a community. Within this space we hear of fragments from Sophie's story that speaks of discord and difference. She recounts feelings of herself being treated badly, subjected to unnecessary bullying within a range of different roles she has occupied. Another example of discord, one that seemingly aligns with the macho and competitive nature of neoliberalism

(Hall,2018), centres on Sophie's narrative of making bad guys look good, individuals [presented in the masculine] who are in a position of power and legitimacy to be able to steal her ideas, claim credit for the work she has done, or, blame her for the mistakes they have made. Sophie's narrative also includes her need to navigate and interpret other people's beliefs, as there have been instances for her when she has voiced something that is agentic to their expectations. Conflating sameness and difference, Sophie recalls times when she has continued to *'*go up the tree', a strategy she has embraced, but often found after the event she had been 'left out in the cold'.

- Self-Power of Language & Discourse. The decentred ontological self, and how she talks about herself and others within a community. Within this section of the Venn I have positioned the following two statements from Sophie's story. First, her dissonance with having to follow ideologies, which she feels are presented as *'straplines'*, with no thought for what the team and individual feelings are. Secondly, her recount that students value it when Sophie talks to them about her PhD; this she feels aids the perception that she is moving more towards being an academic and further away from being a practitioner.

Sophie's story and her positioning within the framework, depicts a consistency across time of an embodied self that actively embraces challenges and adventure, in her own words she sees herself as a *'go-getter'.* Sophie's positioning of focus within her discipline reinforces her desire to make it her *'life's purpose, based on experience, to help people become better managers'.* Sophie's self also considers being an academic, achieving what is important to her, is one of compromise. Selling her racing car, her escape, is an example of this belief in action (Baynham, 2003, p.352).

Unlike other participants, Sophie does not commence her narrative from her childhood, instead starting her sequenced tale from adulthood. A key semiotic within Sophie's story focusses on her thirst for adventure, to push herself as far as she can. However, within her story this appears to be tempered by feelings of frustration, struggle, and loss. Frustration is apparent in her narrated experiences of managers within both in retail and higher

education, she uses emotive language such as 'powerful arseholes' to describe those she met within the former sector. A sense of struggle is also apparent within her story, for instance in her work, feelings of being treated badly, of deciding what you are prepared to put up with and whether you choose to be visible or partly removed are examples of the dissonance Sophie communicates. Moving towards contemporary time, Sophie speaks of colleagues who either claim that they had completed the work, she had done, or, blamed her for their errors. Her difficulties in sustaining funding for her doctoral studies, could also be construed as a sense of turmoil for her. In terms of loss, this is transmitted in Sophie's decision to sell her racing car, a work-life compromise that she feels all academics must make. In terms of narrative action Sophie considers she is at a fork in the road now, feeling very much out in the cold, she is unsure whether to carry on in higher education, or go back into industry.

4.4.6 Summarising Research question three: What facets of agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within a participant's narration of the becoming their academic self?

In summary the framework I constructed drawing on the work of Trede (2012) and Sartre (1996) enabled the identification and placement of narrative within the Venn. Narrative that identified facets of a participant's agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within their story of becoming their academic self.

Looking back at each story, dependant on its context and direction of travel, we can see that the narrative from each, to a greater or lesser extent, can be mapped onto this Framework. The melding of Trede's (2012) three broad categories of differing identity into a Venn, enabled the researcher to represent the complex multiphrenic webs of the diverse power structures that surround a participant. The Venn's zones of decision-making (Sartre, 1996), where a circle intrudes upon another, provided a space to capture a participant's meaning

making and subsequent placement within the associated power structures. Zones where participant's chose to identify either with these forceful influencers or indeed resist them to varying degrees. Revisiting Bamberg's (2011, p.6) definition of self as a 'person's nature, special qualities, one's own personality, interests and pleasures', the Venn also captured fragments of a participant's conscious self and their action-orientated embodied self.

Each participant's story, mapped onto Framework one, revealed key semiotic resources that informed action across constructed cognitive and physical places, spaces, and time (Casey, 2009). For instance, we can see this in play within Sophie's embodiment of making it her life purpose to develop managers, as well as the need to sell her racing car to focus more on the busy workplace; Alan's love of chasing the deal; Bobby's narrative centred on a lack of self-esteem within the early part of his life. Furthermore, in terms of Casey's (2009) argument for place, when considering the importance of semiotic resources across space and time (Baynham, 2003) findings revealed a cognitive coalescence of past place, space, and time within each story. An example of this can be seen in Cathy's story, where the theme of rebelling against her parent's wishes is captured at different life-history moments throughout her story.

To conclude, whilst I was able to map each participant's narrative onto Framework one, I am cautious of claiming scholars can now use, adapt, or indeed discard its structure (Rainbow & Rose, 1994). Before, I can claim this, I would like to further test this framework with a more focussed life-history research project. One that focusses on a specific context and duration within a participant's life.

4.5 **Research question four:** What objects of constructionism, reflection, and constructivism are revealed in a participant's story of their becoming an academic?

We remain at the final step of the Analytic Autoethnographic Process Flowchart, Step six, see Figure two. Like the previous question, this question proffers and tests a framework to facilitate this inquiry's second research outcome, the construction and testing of multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994). In support of this intent we return to Framework two and develop it further to place self across a Constructionist-Constructivist Continuum, Framework Three, adapted from Bourdieu & Wacquant (1992), Giddens (1991), Boym (2001) and Trede (2012). Recognising, that I was now exploring each participant's transcript from a different angle, I again select sentences, part paragraphs, to keep the data as rich as possible within the continuum. To facilitate this, I went through each transcript afresh to source material that was relevant to this section's research question; material that illustrates a participant's meaning-making in relationship with their multiphrenic relational experiences (Merleau-Ponty, 2012; van Manen, 1990; Gergen, 1991, 2009; Moustakis, 1994; Wertch, 2002; Ricoeur, 2004). Narrative, dependent on its content, was then placed within one of the following three areas within the continuum:

- Social constructionism, narrative that focusses on the powers of social relationships, and language and discourse within a situational context. A place, returning to Boym (2001), which she would recognise as restorative. One that reflects a collective belief which protects what is socially considered as absolute truth and tradition.

- Interpretive reflection, narrative where self starts to problematise the powers of social relationships, and language and discourse within a situational context. A place Boym (2001) describes as reflective, where dissonance, starts to question restorative beliefs.

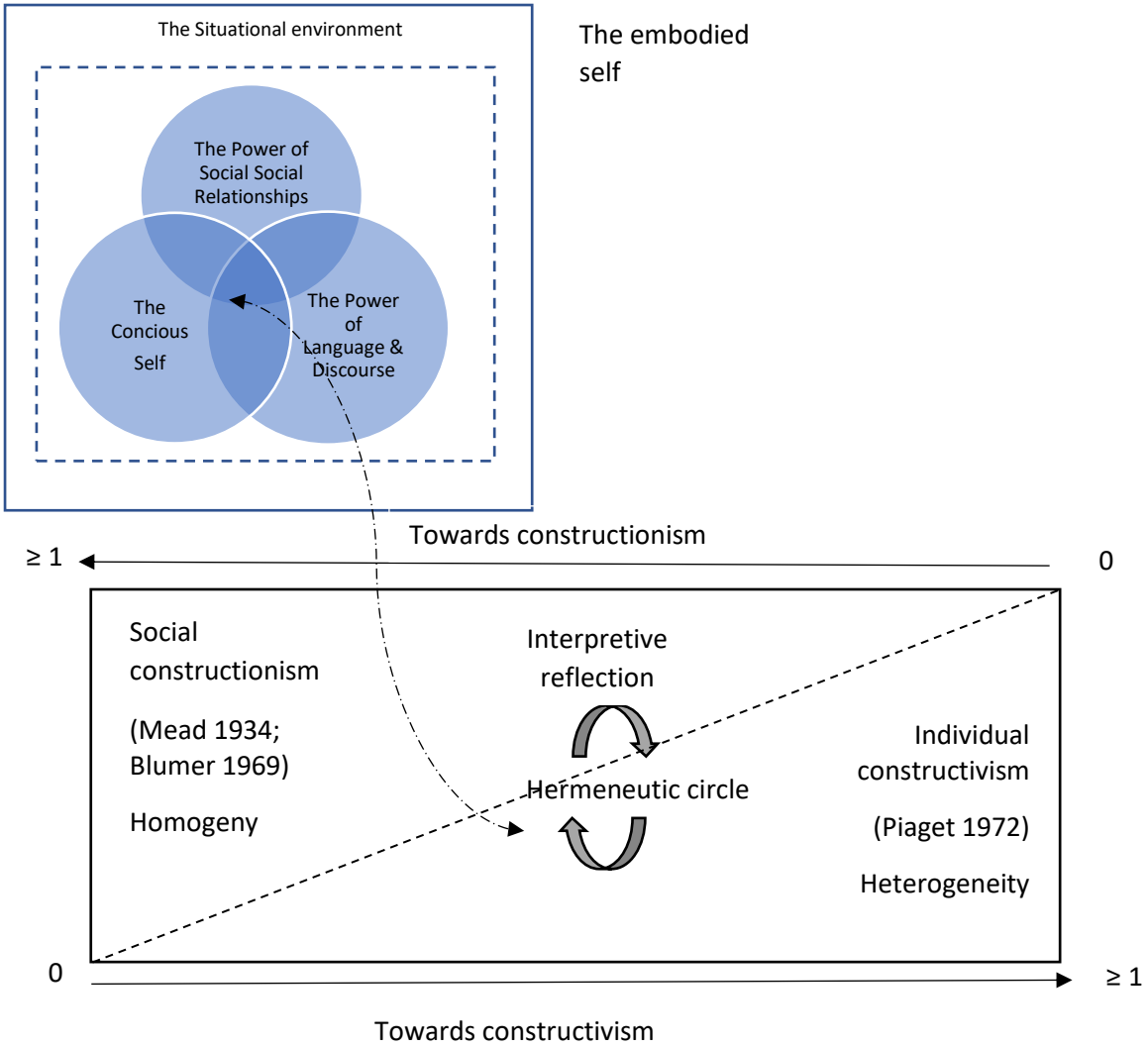
- Individual Constructivism. A place, dependent on the situation, that leads to deeper reflection, or as Giddens (1991, p.5) would recognise it as mediated reflexivity. One,

which is action-orientated where its development is 'internally self-referential [where] the only self-connecting thread is [their] life trajectory' (Ibid, p.80).

Given the focus of this research question, my mind returns to Boym (2001). I link constructionism to restorative nostalgia, and constructivism to reflective nostalgia, to adapt the two questions that Boym (2001, p.17) considers to be central to participant recollection towards the context of this inquiry:

i) Who is speaking in the name of [self]?

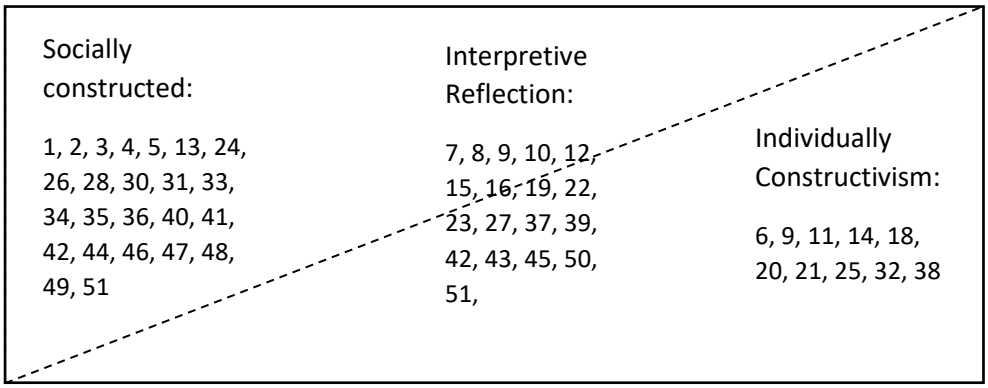
ii) Who is its ventriloquist?



Framework Three: Placing self across a Constructionist-Constructivist World Hypothesis Continuum. (Adapted from Bourdieu & Wacquant (1992); Giddens (1991); Sartre (1996); Boym (2001); Trede (2012).

I retain Trede's (2012) three broad categories of identity within the framework: the conscious self; the power of social relationships; the power of language & discourse; coupled with the situational environment. These broad categories remain as a Venn to reflect the areas of Sartre's (1996) decision-making, as discussed in the previous section. However, the inclusion of the Venn within this framework is purely representational to illustrate that the three categories remain fluid across a continuum, where its ever changing position is determined by the power and ideology of the three categories and the situational context, whereby interpretation and position determines a participant's positioning across the continuum, whereby one influences the other. To analyse each individual transcript, narrative is mapped across the three areas of the continuum.

4.5.1 Cathy's story placed across a constructionist-constructivist continuum



No.	Examples of text selected from transcripts
	Socially constructed
1	Both my parents were educated to degree level. In their generation not, many were educated at that level
4	You have the privileged school, where the perception is once you go to that school, you will go to a better university
13	If by your mid-20s you do not get promoted to a managerial position you would be considered as not being capable.
36	In XXX we have a saying *'when a door closes in front of you there will be always a window that will shine through…let the sunshine through'*
	Interpretative Reflection
12	I felt a failure and I let my parents, I let my family down which would always be to be No. 1 in school from a young age. I was the only one who went to university which was not as high as my

	parents, my sibling, that changed me. Luckily during my University time, I caught up and became the No.1 graduate
16	Be the change because my life was trapped at that time, when I reached 30, I was not happy in my marriage, one reason was culture, another was my personality
39	I think I am a servant at work. I sometimes get frustrated and I felt I could have mastered my life, my work balance, but I am a person who never complains
43	I tend not to share with my family because they do not understand. Nobody is in the industry and the XXX and British culture is very different
Individual constructivism	
6	I got side-tracked as a teenage girl. I was very romantic and did not study hard and used my cleverness and superficial learning at times
11	The reason I became a businesswoman was my parents would not have any networks
22	I do not fear change. I welcome any change, it may be risky, but it can give opportunities as well
32	I felt I learnt a lot from my students. I think the job of lecturer has given me patience

From the mapping of Cathy's narrative onto Framework three, we see that the majority of text within Cathy's storied transcript draws on social constructionist objects, within her narrative; historicised objects that are drawn from different times within her life, forged from the power of social relationships and language and discourse that have surrounded her through life (Trede, 2012). It is in this section we start to see some of the ventriloquists that continue to inform herself and her thinking (Boym, 2001). Parental expectations, national ideologies, and professional norms speak in the name of self here.

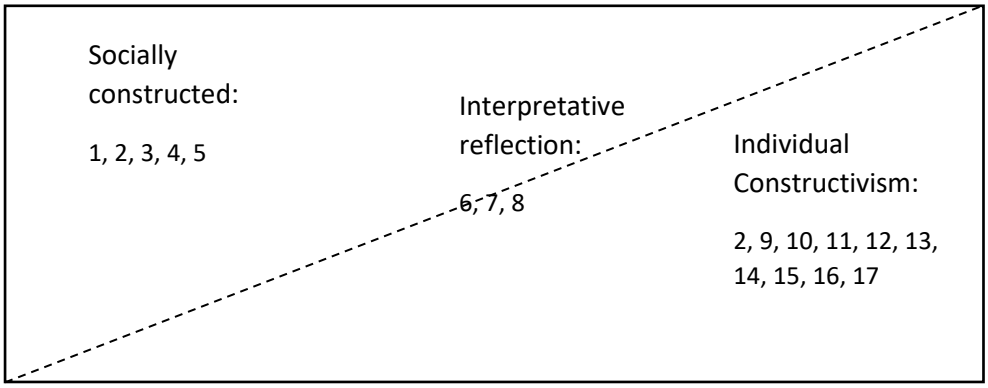
Moving to the continuum's left, 'abstract objects' start to appear within the narrative, as Cathy's morals, values, beliefs, and feelings (Blumer, 1969, p.10) start to question restorative beliefs (Boym, 2001). Within the interpretative reflective segment, we start to hear Cathy's voice, at times emotively, as she reflects and questions the choices, she made to construct her place (Casey, 2009). There are fragments, within this zone, that illustrate Cathy's determination to have her own voice heard, to wrestle parts of her self away from the ventriloquism of social constructionism to meet her own needs and expectations

Within the individual constructivist section of the continuum, there is evidence of the individual interpretation, whereby fragments of romance, rebellion and change clearly act

against social-cultural norms. A place where her story captures fragments of her agentic self.

Reflecting on Cathy's story, I am left with a sense of her strong character, rebelling against expectations to seek what she desires; a self, developed through change, though reflexively mediated as far as possible by thoughts of how her actions may impact on others close to her. I do not want to overemphasise the magnitude or indeed attempt to rewrite the findings within this and the subsequent stories within this chapter, as they are drawn from only one story, one sliver from the kaleidoscopic tale of interpreted life.

4.5.2 Alan's story placed across a constructionist-constructivist continuum



No.	Examples of text selected from transcripts
	Socially constructed
1	Ever since I was a child I always liked to buy and sell stuff
2	I remember when I was about 13 years of age, I went into a Tandy Superstore, hence the second image here, based in Suffolk Queensway, I think. I went in there because they had this sort of after school club where you go and sit down and use their computers for free. I remember sitting in front of a Tandy TRSA computer. I had never sat in front of a computer before and I typed in, 'What is the capital of England?' and it said syntax error. One of the guys who worked there came over and had a bit of a chat with me and lent me a book. So, I went home and started reading that book that night and was absolutely hooked on IT and computers from that date.
4	Three months and three weeks after we had met, we got married and that was 25 years ago. When you know you know
5	I was talking to a religious person so I couldn't really lie and say I am particularly busy, because I am not

Interpretative Reflection	
6	I was sitting in an office in Birmingham city Centre looking for a company to call up to try and sell some products to , and I opened the Yellow Pages…At that time it was a large book and I opened it up under the letter 'B' and I saw something, my eyes came to rest upon something called XXXXX Faith, and I wondered what on earth is that, seems a weird thing, how do you pronounce that? But I remember saying to myself you know one of these days I am going to find out what that is all about.
7	I was going along running up the XXX hills, a group ahead of me left me, and I was way ahead of the group behind, so I was on my own, and I was pushing as hard as I could. My chest was pounding, I was breathing, hyper-ventilating, I could taste blood in my mouth, that is how much I was pushing myself. I got to the top of the hill and I had to stop, and I stopped, and I took a drink, and I was really angry with myself that I hadn't made it all the way
8	My faith governs a lot of who I am, both in my personal life and career
Individual constructivism	
9	That is why [management consultancy] when I got into teaching, I found out I really enjoyed it, more so in fact than being a geek
13	I was angry with myself for two weeks and then I started to look at it in a different way and thought *'you know what, what would have happened if I climbed that hill without stopping, what would happen if I climbed every hill without stopping?'* While it would feel good, actually that wouldn't be best for me because if I was able to conquer every hill…those hills, those challenges weren't tough enough and so I wasn't going to develop by doing that.
16	When I got to the top, the lesson I took away from that was that you know what, there is no hill that I can't climb, and I may not climb them fast but if I put my mind to it there is no hill that I can't climb
17	So, whenever I find myself having a tough time of things if I am sitting down and I spend two days of marking and I need motivation to carry on, I just tell myself you are doing it for them

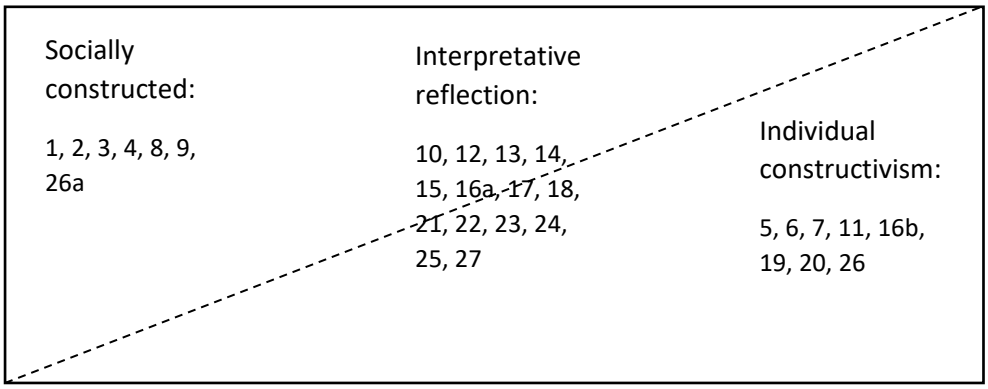
From the mapping of Alan's narrative onto Framework three, we capture both physical and social constructionist objects (Blumer, 1969), which have shaped both Alan's self and what he has chosen to identify with across the duration of his life. Objects, that include, making money, computer-based technology, and faith weave across all areas of the continuum; objects that speak in the name of self (Boym, 2001).

Moving to the continuum's interpretive reflection place, 'abstract objects' start to represent Alan's morals, values, beliefs, and feelings (Blumer, 1969, p.10). Not to the same magnitude as those in Cathy's story, in terms of questioning restorative beliefs (Boym, 2001), but in terms of reflecting on social and physical objects and reconciling the benefit they bring to his life. However, the one area Alan reveals strong dissonance with, is when he has to stop during his run, when other runners had left him behind and carried on; a place, I argue,

where Alan feels he fails physically and cognitively to enact the his vision of the ventriloquism of social constructionism (Casey, 2009).

Nevertheless, within the individual constructivist part of the continuum there is evidence of the individual interpretation. Alan links his difficulty when running in the example above, both educatively (Peters, 1973) and relationally (Gergen, 2009), to the development of his agentic self as a husband, a parent, a sportsperson, and academic. He also recognises the continued interpretative need within him to teach (give) and buy and sell. Reflecting on Alan's story, I am left with a sense of the socially constructed objects that have and still are shaping the meaning making of his self.

4.5.3 Daughter's story placed across a constructionist-constructivist continuum



No.	Examples of text selected from transcripts
	Socially constructed
3	My parents were professionals back home, but they were immigrants here in the UK. It was all about making money when you come here
4	I never really had a choice I had to go to university. I always knew I had to go to university, it wasn't a choice it was constantly said you need to go to university
8	That visual is really about my family in terms of how important they are, and I put *'make them proud'* because of the sense I do it for my parents, making them feel proud because they had that huge expectation [of daughter going to university]
9	I saw my dad only on a Sunday as he worked six days a week. He repeatedly said, *'I don't want you to have this life, I want you to get out of this'.*
	Interpretive reflection
12	I think people when they see me won't attach that [British] identity to me even though I feel it is

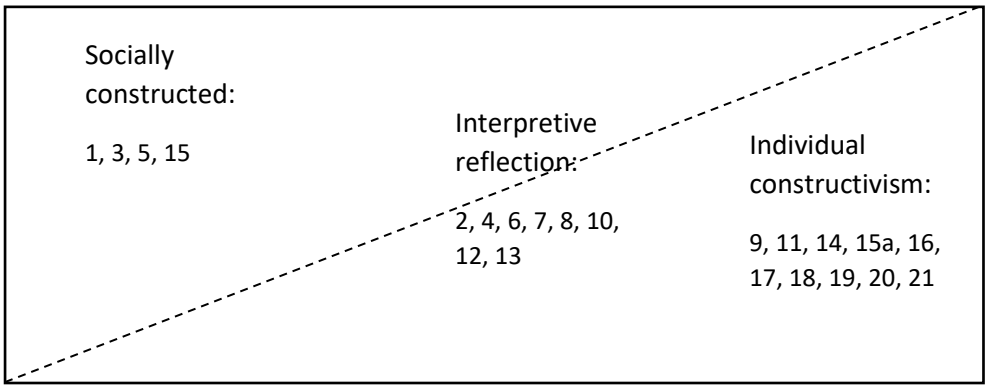
14	I did a law degree which historically is a very elite profession and it is hard to break into. I didn't have a social network. My Dad could not get me work experience. I was no way going to get exposure to the kind of internships that colleagues around me were doing…it was not going to happen for me…I did not have the social capital
16	So that's why I put Spice Girls there I have a number of intersectionalities working, I got gender, I got race and I think more increasingly now age, and I think that is going to play a bigger role because you feel you come to a certain age and you are pushed aside [professionally].
21	Neoliberalism and all the different interventions that have come in from Government have led to this kind of approach that we defend our professions
Individual constructivism	
7	I felt I had a dual identity from Day One, because I was born in the UK and also had the whole heritage from XXX…there were lots of elements I wanted to embrace
11	And I put that British flag there as I do feel that is my identity. I was born here and that is what I am
20	Having done my time in industry it was nice to then use that in order to bring the workplace into the classroom and I think that is the most rewarding aspect of the job, that you get someone from A to B.
26	We talked about what gets you up in the morning so there are things, that are considered luxury and I think back here (beach photo) going back to my heritage, my background, my working-class parents, immigrants, and you know our holidays were never like that, they were usually Skegness and Blackpool. For my parents this was a huge step because culturally it was not something that was done, certainly with your wife and kids and to be able to do that is really aspirational, that's like I never thought I would be in the position to do this

From the mapping of Daughter's narrative onto Framework three, we see within her narrative the power that socially constructed relationships, and language and discourse continue to play in informing the sensemaking her self (Trede, 2012). A daughter keen to fulfil her parents' wishes. Within this constructed place (Casey, 2009) we start to see some of the ventriloquists that continue to inform herself and her thinking (Boym, 2001). Parental expectations of the need to make money and go to university, dual identity, socio-cultural expectations, and a lack of social capital speak in the name of self here.

These objects, moving left on the continuum, inform the 'abstract objects' which start to appear within Daughter's narrative, as her morals, values, beliefs, and feelings (Blumer, 1969, p.10). These latter objects, through reflection, start to question how others may view this restorative construction of her self (Boym, 2001) within the interpretive reflection section of the continuum. Race, social capital, gender, age, and neoliberal uncertainty within the workplace, borne in relationship with others (Gergen, 2009) bring a sense of doubt to Daughter's cognitive creation of her self, challenging the socio-cultural ventriloquism of her construction (Boym, 2001).

Within the individual constructivist section of the continuum, there is evidence of agentic positioning of the self, where Daughter positions her self as possessing dual identity, and as British. Perhaps, chiming with her parents' belief regarding the developmental nature of meaningful work, Daughter talks of the reward she gets from getting students from A to B. Family, and holidays are important to Daughter, the latter borne from the inspiring memories of her childhood. Reflecting on Daughter's story, I am left with a sense of the strong socio-cultural bonds that have shaped her academic self. Her parents' hardship and discourse still clearly speak as a ventriloquist in the name of Daughter's self (Boym, 2001).

4.5.4 Bobby's story placed across a constructionist-constructivist continuum



No.	**Examples of text selected from transcripts**
Socially constructed	
1	The top bit is around my childhood really. So, this bit was not great as such I had low self-esteem
3	I joined the RAF when I was 21 to serve my country as such
5	I could not go to university as my father wanted me to bring money into the house.
15	The vocation [workplace] for me was the turning point, I liked my Secondary Modern school, apart from it offering escapism, I did not achieve a great deal and did not achieve my full potential I believe. The vocation enabled me to start making sense of education, this links with Dewey's writings, where the vocation cements education.
Interpretive reflection	

1	[In my childhood] very often there is no hiding place. I felt very much like that lone lighthouse with all the waves bashing into the rocks and things like that; against the world and one song that still plays into my mind is 'when the going gets tough, the tough get going', by Billy Ocean
2	I come from a different period of history than you, in the 1950s the 2nd World War was still a notion and again drove me towards the sort of sense I feel of being a servant. I haven't explored this and that is not where it may have come from, but, being a servant perhaps linked with some of the events [childhood] there
12	I don't like agendas, I hate [said loudly] micropolitics at work
14	I also see it as a part of neoliberal pressure which creates uncertainty in the workplace where nothing seems quite good enough at times. If you let it, it becomes all-consuming
Individual constructivism	
9	What also changed me was getting married and having a family they were happy times for me
15	I have already told you in the vocation I had started to discover myself, I was a draughtsman, like creating new things I did not think I had that within me, and I still like doing that trying out new things that is why I am carrying out this research approach and putting myself into areas of uncertainty and trying different things
18	I am older than yourselves and that is helpful in terms of my professional self. I have a sense of contentment, I've got a large body of experience which I can draw upon and I am still learning again, in terms of conversations with colleagues
19	Friendships are important. One of my most joyful events is going away with a number of friends to walking areas, such as the lake district, or, somewhere else in the wilds. We enjoy a pint of beer. It is a simple life, but I love it

Mapping Bobby's narrative onto Framework four, I get a sense of some of the social constructionist objects that shaped his academic self. Objects melded from the power of social relationships and language and discourse that have surrounded him through life (Trede, 2012). He starts with his depiction of an unhappy childhood, which he believes left him with a strong sense of low self-esteem into his late twenties. An act of ventriloquism that very fleetingly now revisits him from time to time (Boym, 2001). Restoratively, Bobby turns to the 1950s, remembering the seeming impact the 2nd World war had on his constructed understanding of the UK protecting itself and defeating fascism (Boym, 2001). Bobby in turn joined the RAF to serve his country. Within this place on the continuum Bobby speaks of his working-class background, the vocational impact of the workplace, which was a positive turning point for him in developing both his self and identity. As well as his relationship with his parents, where nothing was much expected of him. Factors that still have an influence on his relationships today in terms of a desire to impress and prove himself, albeit he says, to a lesser extent.

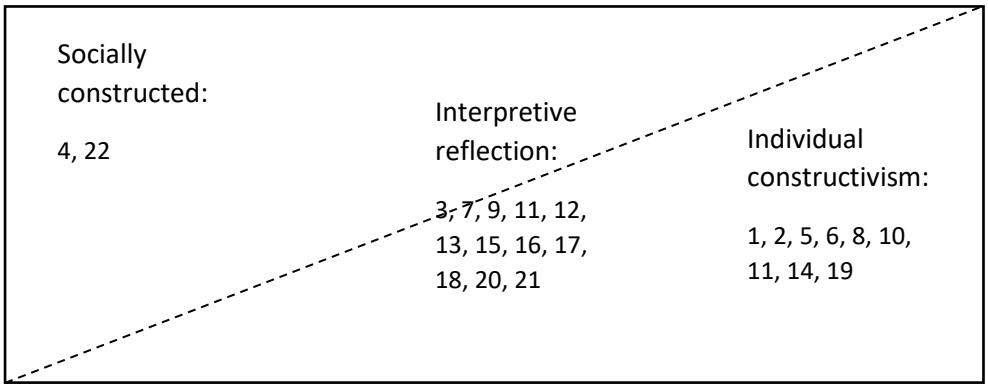
Moving to the continuum's left, 'abstract objects' start to appear within the narrative, as Bobby's morals, values, beliefs, and feelings (Blumer, 1969, p.10) start to question restorative beliefs born through experience (Boym, 2001). Within the interpretative reflective segment, Bobby comments on his childhood and a resulting low self-esteem, which bought with it a feeling of being alone, taking solace in objects such as a Billy Ocean song. There is further dissonance within Bobby's story, he is unsure whether the notion he has of himself as a servant is due to his unhappy childhood, or, historical geography as he heralds from a time in history which links a restorative understanding of the 2nd World war, with the need to serve (Boym, 2001). Bobby believes that the vocation was the turning point for him, giving him a sense of citizenship, perhaps we can say, of self. Reflecting further, perhaps aligning with his childhood experiences, Bobby's story travels to a dislike of conflict caused by workplace agendas and micropolitics. The uncertainty within the neoliberal university is also a concern for Bobby.

Within the individual constructivist section of the continuum, there are fragments of Bobby's agentic self, linking the development of his academic self with his marriage and subsequent divorce, the vocation, his age, friendships, and nature.

Reflecting on Bobby's story, I am left with a sense of a resilient character, aware of his limitations. A self who endeavours to rebel against his own monologued perception of people's expectations of him and develop his self through reflexively mediated change (Giddens, 1991) and engagement with an array of multiphrenic relational experiences (Gergen, 1991, 2009).

4.5.5 Sophie's story placed across a constructionist-constructivist continuum

Unlike other participant stories Sophie's narrative does not commence by firstly revisiting her childhood to consider factors that shaped her academic self. Sophie's starting point focusses on her adulthood and her work.



No.	Examples of text selected from transcripts
	Socially constructed
4	There were family expectations, where is the grandkids and all these other things…I did think at an early stage that's what I would do, but it has not worked out for a variety of reasons
22	I think being an academic there is so much compromise personally. Whether it is your work-life balance or whatever is important to you
	Interpretive reflection
3	I've just had a curiosity about how far I can go as opposed to the family unit, what seems for many of us who are typecast in gender roles, the alternative
7	I came across lots of people who saw themselves as bosses and just were in their own minds' powerful arseholes. They weren't actually any more than jumped up idiots, in a role they knew nothing about and even less how to motivate people
21	So there is so much covering up making bad guys good, whether it is yourself or that it is other people or whether you are doing a lot of brilliant work and then somebody else saying 'well that was mine, I did that' and stealing it or blaming you for things that was their fault rather than yours
21	My [racing car] was my escape but I am now in the position where I am having to sell it for a number of emotive issues that are aligned with the identity of who I am and what I want to connect with and what's important to me
	Individual constructivism
1	I've always been very much built for adventure; I always throw myself off mountains and out of planes. I have bungee jumped
8	So, I decided to make it my life's purpose to help people to become managers because I have been treated so badly in so many different roles and seen so much unnecessary bullying
11	So what I found as we are going through the rise of success, success actually causes so much stress for so many people, not everybody, but certainly it has for me, and at times this isolation place you feel you are on your own, but, other people are feeling exactly the same or similar symptoms to you
18	The transition from practitioner into an academic role and how especially as an early-career researcher how difficult that is because I've always identified myself as a practitioner not an academic. Then I started a PhD and I thought…ummmh…can I say that anymore, and that is about my brand who am I, what do I identify with, and what role is better for me.

Within Sophie's story socio-cultural objects, melded from the power of social relationships, and language and discourse (Trede, 2012) are apparent. Objects such as family expectations, gender, workplace bullying, inequality, and sacrifices to pursue advancement in her profession act at times as ventriloquists in the name of her self (Boym, 2001). Socially constructed themes within Sophie's narrative settle upon the expectations of her parents regarding grandchildren, indeed Sophie admits at an early stage that was something she would have considered, but, that it did not work out for a range of different reasons. Sophie reveals the multiphrenic nature of the role of the academic self (Gergen, 1991) and its impact on her in terms of the compromises she must make and the corresponding partial loss of her personal self.

Reflectively, Sophie's story illustrates an interpreted dissonance with legitimised socio-cultural norms. The shards of the text from her narrative illustrate struggles and tensions relating to gender that have impacted on her professional ambition, alongside her relationships with bosses and colleagues throughout her professional journey thus far. Her narrative is permeated with feelings and frustrations of being bullied within the workplace, instances where colleagues have stolen credit from her, and being unfairly blamed at times. Emotively, Sophie returns to the need to compromise, revealing a feeling of being torn where she has had to sell something she loves, to ultimately professionally progress. At this point it could be reasoned that Sophie's decision represents the individual anguish Sartre (1996) describes to arrive at a decision to move either towards societal rational constructs or pursue other more agentic endeavours.

Sophie speaks of her agentic constructivist self as being built for adventure, a risk-taker. A self whose life's purpose, based on her interpretation of her experiences, is to help people become better managers. However, Sophie also recognises that success for her brings stress, along with the decision to then either remain visible or retire to an isolation place. Sophie acknowledges the positive impact studying for a PhD is having on her development, as she moves from a practitioner towards a researcher. Within Sophie's story key critical

experiences around feelings of inequity within the workplace clearly speak in the name of her self and act at times as her ventriloquist (Boym, 2001).

4.5.6 Summarising Research question four: What objects of constructionism, reflection, and constructivism are revealed in a participant's story of their becoming an academic?

In summary, the framework enabled me to identify objects (Blumer, 1969) formed through constructionism, reflection, and constructivism and place then within the continuum. Like the previous section, the above question, along with its secondary questions, focussed on the facilitation of this inquiry's second research outcome. One that sought to construct and test multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994). Mapping each participant's narrative across a constructionist-constructivist continuum to place self, Framework Three, adapted from Bourdieu & Wacquant (1992), Giddens (1991), and Boym (2001), tested its usability.

Looking back at each story, each differing in historical context and direction of travel, I found I was able to map fragments of narrative onto this Framework. Overall, this approach complimented Framework one by offering a different epistemic view of the same body of data (Bourdieu & Wacquant, 1992; Stanley, 2013; Barrett, 2015). Using a continuum avoided the danger of treating constructionism and constructivism as dualisms (Bourdieu & Wacquant, 1992), thereby enabling me to illustrate the complexities that surround self and its identity, through the conceptual marrying of social constructionism, interpretive reflection, and individual constructivism. The framework portrayed participants' hermeneutic interlinking of narrative, identifying which factors still resonate with restorative norms or have been further shaped and at times enacted through reflexive agentic thought (Giddens, 1991; Boym, 2001). Each life-history story, by their very nature, were temporal, synchronic, and agentic, illustrating in parts that a participant's

contemporary perception is shaped by their past (Bergson, 1991; Ricoeur, 2004; Bamburg, 2011).

In terms of the questions, 'who is speaking in the name of [self]?', and, 'who is its ventriloquist?' adapted from Boym (2001, p.17), the framework captured fragments of narrative that illustrated the power constructs of socio-cultural relationships and language and discourse, as well as agentic positioning across each participant's continuum (Trede, 2012; Giddens, 1991; Sartre, 1996).

If we look across the stories, we see that parental expectations appear significant within a participant's constructed sense of their academic becoming. Focussing on a fragment of each narrative, both Daughter and Cathy felt they had to go to university, albeit with Cathy there was also a strong sense of reflective and constructivist resistance to comply fully. Sophie talked of pressure from her parent's expectations of being grandparents, Alan was told by his parents that making money was very important, while Bobby suffered from low-self-esteem, until he discovered his sense of citizenship within the workplace, a place where he felt he was socially valued and given agentic voice; a place he subconsciously referred to it as a vocation. The constructionist influence of neoliberal work, dissonant reflection and constructivist agentic (Murphy, 2011) resistance also featured across all stories Within Daughter's and Cathy's transcripts, heritage, dual-identity and how their identity is perceived are significant in terms of the continued construction, reflection and enactment of their self, and how they feel they are regarded by colleagues. If we now bring in Sophie's story and align this alongside that of Cathy's and Daughter's, gender and age is also a significant constructed part that they all consider adversely impacts on becoming, progressing and enactment of their academic self. Finally, the need to make compromise within their lives outside of work to accommodate the neoliberal busyness of work, appears as an unquestioned and necessary constructed belief across all five storied transcripts. Bobby, Daughter and Sophie linked this with neoliberal policy, tools and techniques. All five participants felt such sacrifice was necessary for career progression; a position that

Daughter, Cathy, and Sophie recognised as favouring men and those with no family responsibilities (Amsler & Motta, 2017).

Furthermore, by looking at and across each story, this reinforces the earlier positioning I took, one that advocates engagement (constructionism) comes before cognition (constructivism) and subsequent action, Section 2.1. This positioning aligns with earlier comments focussed from commentators such as Sartre (1996), Berger & Luckman (1966), Clegg (2008), and Gergen (2009) who recognise that the individual whilst distinctive is also embedded relationally within groups and institutions, while Henkel (2000) contends that the key concepts of individual distinction in terms of the self and identity are woven from the threads of the person's unique history, their institutional positioning and alignment with their chosen moral and conceptual framework.

Again, like the previous framework, I remain cautious of claiming scholars can now use, adapt, or indeed discard its structure (Rainbow & Rose, 1994). As with Framework one, I would like to further test this framework with a more focussed life-history research project. One that focusses on a specific context and duration within a participant's life.

Chapter 5: Where have I travelled to?

5.1 Reviewing my research aim, its outcomes and contribution to understanding

We have now arrived at this thesis's final destination. It started with the aim of carrying out an inquiry which sought to capture complexity within academics' accounts of the life experiences they interpreted shaped the becoming of their workplace self, both within and outside of the university. An approach that whilst recognising the importance of Marxist and postmodernist research in setting the context for this study, argues that their sole focus of researching self and identity through a neoliberal lens is limited in breadth. This inquiry casts a wider postmodern lens to address this knowledge gap by asking participants to construct narratives of the life experiences they interpreted shaped the becoming of their workplace self, both within and outside of the university. Leading to findings that avoid what Clegg (2008, p.331) describes as the 'concrete singularity' of considering these through a restrictive workplace lens. Thereby, enabling the capture of a richer bricolage of factors that shape academic self and widen our knowledge of understanding, see Figure five, while also fulfilling my research aim.

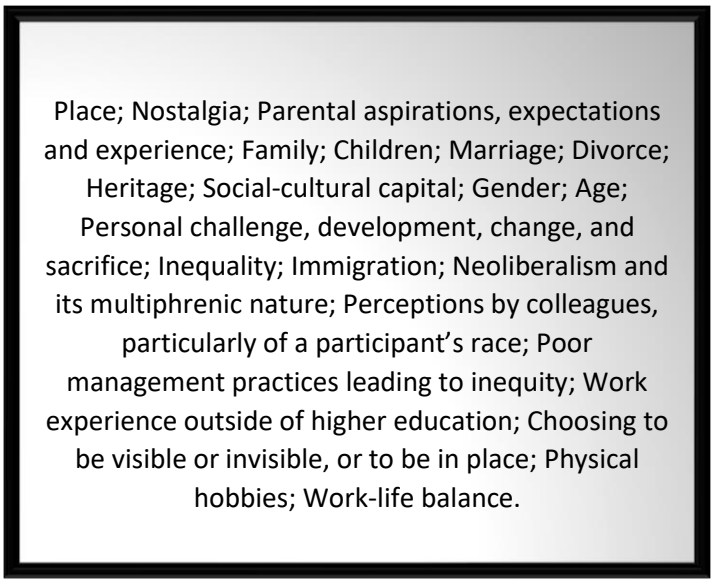


Figure Five: A constructed bricolage from storied and dialogical findings focussed on the becoming of academic self.

The aim of this inquiry was supported by two research outcomes that focussed, firstly, on informing both the cultural and social practice of my own self, to challenge my understanding and positioning as an academic and manager within the workplace habitus (Bourdieu, 1990). Secondly, to construct and test multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994).

To achieve the two research outcomes, I employed a methodology which interwove dialogical narrative analysis (Frank, 2010) with Anderson's (2006) analytic autoethnography. A strategy that was in keeping with this inquiry's postmodernist positioning and professional aim. Anderson's (2006) analytical approach enabled me to draw on a range of lenses to explore key findings from different epistemic angles (Stanley, 2013, cited by Barrett, 2015, p.2). However, this was not in total disregard to Ellis's (2001) evocative autoethnographic approach. Indeed, as a researcher whose first research outcome was to inform his own professional development as both an academic and manager, an adoption of Ellis's evocative approach was both eminently important and sensible to enable my own reflexivity of the emotive knowledge drawn from my inquiry. Indeed, using both, as appropriate, enabled me to further enrich this inquiry's conclusions and recommendations (Major, 2016); drawing on evocative findings that informed not only my own professional development, research outcome one, but also helped to proffer institutional recommendations. Evocative findings were also used to test the two multi-disciplinary frameworks that were formed from differing epistemologies to inform research outcome two.

Each research outcome incorporated two research questions. Research outcome one incorporated the following two research questions:

- Research question one: What aspects of capital and habitus shape a participant's storied account of the becoming of their academic self?
- Research question two: What is revealed about the habitus of academic self through collective discussions and dialogue?

To answer question one, I focussed on each participant's transcript of their narration of becoming. Whilst these were monologue accounts where truth can be twisted to suit the teller's perceived needs of the audience (Frank, 2010), its approach ensured 'participant's subjective consciousness is given priority…and voice' (Suárez-Ortega, 2012, p.191). Frank (2010) argues against the need to establish truths as by doing so leads towards narrow deductive reasoning, tainted by the emergence of the researcher's 'own story' (p.96). In support of this, each story was analysed to identify whether factors, both neoliberal and wider lived experiences, impacted on an academic's capital and habitus. It would have been easy to focus on the injustices caused by these experiences that resulted in a lack of habitus and capital revealed by the narrative of participants. However, a theme that ran contrary to this, was the positive agentic educative aspect such a deficit could present. Where transcripts revealed deficits resulting from a lack of capital and habitus, there was also a counter-narrative where each academic through experience, self-determination and endeavour countered these to varying degrees (Denzin, 2014) to alter and build their social trajectory (Bourdieu, 1990).

In line with this question's associated research outcome, focussed on my own professional development, what I took from this part of this inquiry, was the realisation, and reminder, that like myself, each participant had and has their own trials, doubts, significant events that have shaped their academic self. Experiences that still cognitively reside within them, shaped by multiphrenic social, cultural, and neoliberal power structures. I will return to this within this chapter's relevance to practice section, Section 5.2.

Research question two built on the first, moving away from the researcher's singular interpretation of a participant's monologue account of becoming, towards an approach that focussed on facilitating a place for both dialogical narrative (Frank, 2010) and collective memory within a social trajectory setting (Bourdieu, 1996, p.258). A line that followed Wertsch's (2002) and Ricoeur's (2004) stance that memory research should include the study of both individual and collective memory. This collective approach also facilitated Campbell's (2008, p.42) 'shared memories' and Meretoja's (2014, p.131) 'dialogical

intertextuality' to explore, question and critique each participant's story to identify the insidious power constructs within them. An approach that enabled a richer understanding of their self and the teller's self via a 'fusion of horizons' (Gadamer, 2004, p.361). A fusion that identified from the ensuing dialogue the following three themed habitats: heritage, academic, and professional development.

Returning to this question's research outcome, what I gained from this part of the inquiry was the realisation, embarrassingly so, of structural bias, some of it neoliberal, which privileges the colour of my skin, my gender, my age, and my heritage. A bias that enhances the capital that I possess within the workplace and challenges my understanding and positioning within the habitus of the workplaces I occupy as both an academic and manager. I now am more aware and mindful of how my actions and rhetoric may impact on both staff and students. I have changed my approach to both staff and students, mindful of the impact of capital and habitus on individuals, I employ an even more human-centric and authentic style of leadership. In the classroom, I have bought in elements of this inquiry's research, hoping I can educate students to travel with these views (Peters, 1973; Wright-Mills, 1959). In terms my research, the inductive themes, place, and nostalgia hold a future research interest for me.

Research outcome two, focussed on the development and a small-scale testing of multi-disciplinary frameworks, shaped abductively from its rich findings, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994). This outcome was informed by the following research questions:

- Research question three: What facets of agentic decision-making, negotiated with the power of social relationships, language, and discourse appear within a participant's narration of the becoming their academic self?
- Research question four: What objects of constructionism, reflection, and constructivism are revealed in a participant's story of their becoming an academic?

In response to research question three, I once again returned to the monologue transcripts of each participant's story and mapped sentences, part-paragraphs from them within a Venn, Framework one, adapted from Trede, (2012) and Sartre (1996), and further legitimised through Marxist and Postmodern scholarly research focussed on the impact of neoliberalism upon the academic. The forging of Trede's (2012) three broad differing categories of identity into a Venn, rather than treating each category separately, enabled the researcher to represent the multiphrenic webs of the relational socio-cultural, language and discourse power structures each story emplaced the teller within (Gergen, 1991, 2009; Trede, 2012). Its zones of decision-making (Sartre, 1996), where a circle infringes across another, provided a place (Casey, 2009) to capture a participant's agentic meaning-making and positioning within the power structures that surround them. The methods employed ensured Bamburg's (2011, p.6) temporal, synchronic and temporal problematic dilemmas when researching self and identity were negated.

For research question four, I returned to Framework two to develop it further and placing self across its Constructionist-Constructivist World Hypothesis Continuum, see Framework Three, adapted from Bourdieu & Wacquant (1992), Giddens (1991), Boym (2001), and Trede(2012). The continuum avoids the danger of treating constructionism and constructivism as dualisms and enables me to illustrate the complexities that surround self and its identity, through the conceptual marrying of social constructionism, interpretive reflection, and individual constructivism. Recognising, that I was now exploring each participant's transcript from a different angle, I return to each transcript afresh to source sentences, part-paragraphs that were relevant to this research question. The resulting framework findings portrayed participants' hermeneutic interlinking of narrative, identifying the experiences that either resonate with restorative norms, or have been further shaped and at times enacted through reflexive agentic thought (Giddens, 1991; Boym, 2001).

To conclude, whilst I was able to map each participant's narrative onto both Framework one and three, I am cautious of claiming scholars can now use, adapt, or indeed discard these frameworks (Rainbow & Rose, 1994). I would like to further test each with a more focussed

life history research project. One that focusses on a specific context and duration within a participant's life. Comparing both frameworks, the Venn, framework three, illustrates the interplay of complexity associated with the power constructs of social relationships, and language and discourse, coupled with the relational agentic positioning of self. Framework four, due to the Continuum's linear nature, is arguably easier for researchers to use. Looking across each story, constructionist themes included the influence of parental expectations, the need to make money, heritage, dual-identity, gender, age, neoliberalism and the need to compromise within their private lives to accommodate the busyness of their phrenic academic work. Dependent on the power of the associated social relationships and their language and discourse within each participant story, the framework also facilitated a place for examples of the self's interpretive reflection, and the questioning of socially constructed restorative beliefs (Boym, 2001), and constructivist agentic positioning (Murphy, 2011). See Cathy's resistance to follow her parent's wishes to follow a particular educational and professional pathway for example. There are examples of levels of reflective dissonance to constructed beliefs, and subsequent associated agentic positioning within each story.

In summary, within this inquiry I have constructed:

1) A methodological analytic autoethnographic strategy (Anderson, 2006) interweaved with a dialogical narrative analysis (Frank, 2010), one that allows stories to breathe (Frank, 2010). A stratagem that captures fragments of the richness of interpreted life experiences, as well as the power structures that shaped the consistency, uniqueness, and meaning making of academic's contemporary self across place, space, and time. Thereby, avoiding the following three dilemmas faced by scholars when researching identity (Bamburg, 2011, p.6):
    a) Temporal, capturing a consistency of identity over time
    b) Synchronic, capturing difference to others
    c) Capturing agentic self, in a world-to-self, self-to-world fit.

2) Multi-disciplinary conceptual frameworks, which seek complexity and reject dualisms when examining self and identity. Frameworks 'that can either be subsequently recycled, enhanced or discarded by scholars' Rainbow & Rose (1994, p.xv):
    a) Framework One: The embodied self (Theoretical and tested within this inquiry).
    b) Framework Two: The hermeneutic constructionist-constructivist world hypothesis continuum (Theoretical only).
    c) Framework Three: Placing self across a constructionist-constructivist world hypothesis continuum (Theoretical, adapted from Framework two and tested within this inquiry).

5.2 Relevance to practice and recommendations

With regard to my own practice, I am now aware of the magnitude of privileged cultural capital that I possess within my dealings with staff and students. I am also mindful of how my actions, language and discourse may also impact on my relationship with both these parties (Trede, 2012). Mindful of this I now employ an even more human-centric and authentic style of leadership. In the classroom, I have bought in elements of what I have learnt from this study, hoping I can educate students to travel with these for a while (Peters, 1973; Wright-Mills, 1959).

Institutionally, I argue for a model of leadership and management practice that not only focusses on complicated scientific measurement but also takes full account of the human complexities that can inform a person's self and identity. From my analytic and emotive autoethnographic approach (Anderson, 2006; Ellis, 2001) Cathy's and Daughter's comments of feeling that they are British, but their colleagues may not see them in this way, still troubles me. With this and other dialogue from this inquiry in mind, I recommend the following institutional actions to further emphasise a more human-centred management approach. One which I realise replicates the modern, illustrating the interrelationship of texts that have been spoken and written before (Barthes, 1990; Kristeva, 1980):

1) Ensure Human Resource policies continue to:
    a) recruit managers that can, or possess the potential to, manage both the complicated and complex
    b) encourage the recruitment and selection of applicants from under-represented groups
    c) prepare internal staff to apply for progression opportunities.

2) Ensure management and leadership training reminds participants of:
    a) the systemic human and socio-cultural complexities, including privilege, that shape both self and identity
    b) how language and actions can be perceived both positively and negatively by staff
    c) the importance of encouraging and listening to staff voice
    d) how social relationships empower and disempower employees
    e) the importance of equality of workload and opportunity
    f) the need to lead and manage the complicated as well as the complex.

3) Provide a robust coaching and mentoring system that pro-actively supports all staff, but particularly staff that are under-represented within certain academic, professional and management grade boundaries. This should be underpinned by policy developed in partnership with staff from those under-represented groups.

In terms of recommendations for my own scholarly practice I advocate the following future actions:

1) Dependent on the number of participants, extend the sum of dialogical social trajectory group meetings (cf. Bourdieu, 1996, p.258) further, by one or two meetings above that number, once the stories have been told. This will ensure there is adequate time to discuss and critique narratives. Consider using a qualitative analysis software if the number of these meetings are extended.

2) To further enhance the educative experience for participants within the social trajectory setting, trial Framework one within it, for participants to discuss and agree the placement of narrative across the Venn. The timing of this would be after the group dialogue focussed on a participant's story, so as not to bias this discussion.

3) A further testing of Frameworks one and three.

4) Explore further research opportunities by revisiting this inquiry's findings with a focus to advance further epistemic angles.

5) Undertake further scholarly activity focussed on place, with space and time, and nostalgia.

5.3 Looking back and looking forward

The aim of this analytic autoethnographic inquiry (Anderson, 2006) was to address the broader question of the nature of academic self and identity, seeking to develop a richer complex understanding of the experiences that shape an academic's construction of their self. The methodology deployed to fulfil this aim emplaced me as both an insider and a researcher within this inquiry, where its outcome was twofold. Firstly, its intention seeks to inform both the cultural and social practice of my own self, to challenge my understanding and positioning within the habitus of the workplaces I occupy, as both an academic and manager at my Institution (Bourdieu, 1990). Secondly, a purpose to construct and test multi-disciplinary conceptual frameworks, shaped from a multitude of diverse sources, for scholars to use, adapt or indeed discard (Rainbow & Rose, 1994).

In terms of my first research outcome, I believe, I am now in a richer cognitive place compared to the start of my journey. Throughout this analytic autoethnographic inquiry, I have emplaced my reflexive thoughts within this text (Anderson, 2006), with little attempt to disguise my story. As I look back, I see the constant thread within this thesis as a post-

modernist one, one that seeks out the complex power struggles and experiences that shape an individual's self and identity, without seeking to rewrite these logically from my prejudiced ontological position. An approach that rejects dualisms, continually refers to continuums and advocates constructionism comes before constructivism. This journey has been a truly educative one for me, it has enabled me not only to travel with a different view (Peters, 1973), but also has helped develop me in my role as both an academic and a manager of staff. Philosophically, I find I now adopt a holistic lens when managing team members, I listen and always endeavour, from the fragments I know about them, to put myself in their shoes. Moreover, this approach has further enhanced the humane approach I prefer, while also further increasing the confidence and effectiveness by which I manage staff. I also now travel with a different perception regarding research, this inquiry has given me the confidence to move away from the control of semi-structured interviews towards more participant-focussed interpretative research that actively seeks complexity. With regard to my second research outcome, as discussed earlier within the chapter, I have created and tested two theoretical frameworks successfully.

As promised, Section 3.1, I now return to comment on the effectiveness of my research strategy to incorporate Anderson's (2006) five key features of analytic autoethnography. Looking back, I felt this tactic enabled me to position myself as both a researcher and participant effectively, an approach, which with the methods employed, enabled and encouraged all participants to have an emotive voice (Frank, 2010; Ellis, 2001). I proffer the rich data captured as evidence of my claim. This strategy enabled me to operate once again across a continuum, this time, of ethnography and autoethnography in an attempt to maintain a level of structured analysis. Whilst findings rightly included fragments of personal emotive ethnography, I argue that I mainly managed to navigate an inquiry towards inductive waters that further broadened the findings of this research. I also want to reflect upon the earlier action I took to adapt the second of Frank's (2010, pp.105-110) six acts of dialogical narrative analysis, Table two, within, Stage five of the Analytic Autoethnographic Methods Flowchart, Figure two, Section 3.4. From the outset I wanted to avoid the rewrite of a story from my own prejudiced ontology which could have obscured a story's richness. Therefore, I turned to Meretoja's (2014) dialogical intertextuality, see the

next section 3.4, to promote dialogue that both supported and challenged a participant's mnemonic understanding from potentially four different perspectives. This approach demonstrated some success in triggering further movement of thought (Frank, 2010).

I now look forward. I start with a gaze towards the examination of this thesis, as Vinette left me both bodily and dialogically almost two years ago, I view the examiners' forthcoming feedback as key to the potentiality of what my next steps could be to disseminate both my approach, and conceptual frameworks. Furthermore, I want to develop subsequent story-telling inquiry further. Returning to the unanswered reflexive question I asked in Section 4.2.4, in future research I would like to peer through a future lens at the moment when participants prepare to verbally undertake the art and science of storytelling.

I reside in a business school, which in the main values quantitative research, I wonder if I would be more suitably employed within a social science educative discipline? I would like to move along the continuum towards a more professional-researcher role, yet my age and current role will perhaps hamper this ambition, nevertheless as portrayed by my past and current life, I will give it my best effort. I would also like to move towards a role that mentors younger academics, helping them to explore their interpretative biases and proposed research approaches, this is a role I feel I am naturally drawn to. A published study that focussed on international leadership (Harris, Singh, & Salh, 2018) illustrates the passion I have regarding this approach as I coached and mentored the co-authors to secure the necessary funding and complete this research project.

Looking forward, past my own proposed actions, I counsel that the methodological approach adopted, and frameworks produced, lend themselves to several potential disciplinary inquiries, for instance:

1) Business. Entrepreneurs, SME owners for example.

2) Education. Staff and students across primary, secondary, and tertiary education.

3) Social Science (including psychology and economics). Whilst applicable to a range of different social groups, I would be most excited to see the approach and frameworks focussed towards those groups that are deemed to be excluded in some way from society.

4) Health. Patients, service users with specific health and/or disability conditions.

5) Humanities. To capture historised and contemporary participant stories; as I write this, I remember a friend, an esteemed historian who died some three years go. Alongside his departure, his knowledge and stories of Birmingham, a city he loved, faded with him.

6) The artisan disciplines, such as fashion and jewellery. To capture both creator and user stories.

I look back on this travel journey reflexively, it has truly been educational. I now travel with a richer understanding of both autoethnographic research and myself. I am sad Vinette did not get the chance to read the thesis I created, I miss her encouragement and chiding with equal measure. Dear reader your journey with this text is now complete, my journey from this point is just beginning, au revoir.

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7. Appendices

Appendix one: Ethical approval

Single response: Ethical approval form - Education

1. Please enter your surname and first name below. (SURNAME, FIRST NAME)

Harris, Stephen

2. Please enter your University e mail address (e.g. M.Name@wlv.ac.uk)

[redacted]

3. Please enter the name of your Project Supervisor, Director of Studies, or Principal Investigator.

Dr Anne Hollingshead
Dr Vinette Cross

4. Please enter date by which a decision is required below. (Note that decisions can take up to 4 working weeks from date of submission)

October 2015

5. Which subject area is your research / project located?

1. Science (including Pharmacy)
2. Engineering & the Built Environment
3. Computing
4. Health and Wellbeing (including Psychology)
5. **Education**
6. Business
7. Social Sciences & Humanities
8. Art
9. Sport

6. Please select your Faculty, Department or Research Centre

1. Faculty of Social Science
2. Faculty of the Arts
3. Faculty of Science and Engineering
4. **Faculty of Education Health and Wellbeing**
5. CADRE
6. CEDARE
7. Centre for Discourse and Cultural Studies
8. Engineering and Computer Science Research Centre
9. CHSCI
10. RIHS
11. Centre for Historical Research
12. RILLP
13. Centre for Research in Law
14. Centre for Transnational and Transcultural Research
15. Managerment Research Centre
16. RCSEP
17. Centre for Academic Practice
18. IT Services
19. Human Resources
20. Learning Information Services
21. Registry
22. Don't know
23. Other (please specify below)

7. Does your research fit into any of the following security-sensitive categories? (For definition of security sensitive categories see RPU webpages (www.wlv.ac.uk/rpu) follow links to Ethical Guidance).

1. commissioned by the military
2. commissioned under an EU security call
3. involve the acquisition of security clearances
4. concerns terrorist or extreme groups
5. **not applicable**

8. Does your research involve the storage on a computer of any records, statements or other documents that can be interpreted as promoting or endorsing terrorist acts?

1. YES
2. NO

9. Might your research involve the electronic transmission (eg as an email attachment) of any records or statements that can be interpreted as promoting or endorsing terrorist acts?

1. YES
2. NO

10. Do you agree to store electronically on a secure University file store any records or statements that can be interpreted as promoting or endorsing terrorist acts. Do you also agree to scan and upload any paper documents with the same sort of content. Access to this file store will be protected by a password unique to you. Please confirm you understand and agree to these conditions?

1. YES I understand and agree to the conditions
2. NO (please explain below)
3. I do not understand the conditions

11. You agree NOT to transmit electronically to any third party documents in the University secure document store?

1. YES I agree
2. NO I don't agree

12. Will your research involve visits to websites that might be associated with extreme, or terrorist, organisations? (for definition of extreme or terrorist organisations see RPU webpages (www.wlv.ac.uk/rpu) and follow links to Ethical Guidance.

1. YES (Please outline which websites and why you consider this necessary)
2. NO

13. You are advised that visits to websites that might be associated with extreme or terrorist organisations may be subject to surveillance by the police. Accessing those sites from university IP addresses might lead to police enquiries. Do you understand this risk?

1. YES I understand
2. NO I don't understand

14. What is the title of your project?

Heads of Departments within Teaching-orientated Universities: Searching for a community of practice?

15. Briefly outline your project, stating the rationale, aims, research question / hypothesis, and expected outcomes. Max 300 words.

The rationale was selected as the impact of change and how different people react to it in the workplace has always intrigued me; particularly in terms of how structural change is constructed and reacted to by different social actors. I argue that teaching-orientated universities are at the forefront of neoliberal change competing within an increasing complex politically-constructed marketplace. I also assert that Head of Departments (HoDs) are placed close to the epicentre of subsequent institutional change as they ba lance different and sometimes competing stakeholder needs.

The aim of this project is to examine the contemporary role of a HoD and how this role is socially constructed

by participants.

The following research questions are proposed:
• How is contemporary neoliberal change impacting on the role and work of a Head of Department (HoD)?
• How are HoDs managing a sense of their own person within the contemporary climate?
• Where are the perceived spaces for resistance and individual agency within a HoD's role?

Expected outcomes:
It is anticipated that whilst phenomenological findings cannot be generalised they will further contribute to contemporary literature focussed on neoliberal policy and the university. Published open accessed findings via WIRE, will be of use to other researchers and ideally help to contribute to Government policy and HR support within a teaching-orientated university.

This project's focus is particularly relevant at this time as continued neoliberal change seeks to encourage more diverse university education/training suppliers, whilst removing student access to individual grants.

In terms of myself I hope to gain a better understanding of how individuals react to change as well as how they strategise ways of working particularly when personal values are challenged to maintain a sense of self. It is anticipated the knowledge I gain through this research will further inform and enhance my professional practice.

16. How will your research be conducted?
Describe the methods so that it can be easily understood by the ethics committee. Please ensure you clearly explain any acronyms and subject specific terminology. Max 300 words

In line with the aim and questions identified in Field 15 of this application a social constructivist phenomenological approach will be conducted in order to 'describe, understand and interpret' Merriam (2009, p. 11), the essence of a HoDs understanding of their role. The research will aim to capture 'knowledge as it appears to the consciousness...describing what one perceives, senses, and knows in one's immediate awareness and experience', Moustakas (1994, p.26). The Panel should note that the Researcher's current worldview centres on a phenomenological positioning that argues that a participant's consciousness in relationship with the world around them should be considered, (Merleau-Ponty, 2012) rather than trying to bracket out worldly bias and assumptions to discover essence of individual knowledge (Husserl, 1970).

Once ethical approval is secured it is proposed that a total of eight HoDs are interviewed within two separate teaching-orientated universities (four HoDs in each). The interviews will be planned as semi-structured in nature, where the essence will be on the exploration of the replies through a range of questioning techniques to gain a deeper understanding. All the interviews will be audio recorded and then transcribed by the researcher (please see Fields 21 & 22 for clarity around data security and confidentiality); once transcribed the interviews will be sent back to the relevant participant to check the accuracy of the recorded interview.

Findings will then be analysed following Flowers & Larkins (2009) Interpretative Phenomenological Analysis. Initial data will be interrogated for emerging themes, and then the participants are then interviewed again; this process will be repeated until findings are considered cogent.

17. Is ethical approval required by an external agency? (e.g. NHS, company, other university, etc)

1. **NO**
2. YES - but ethical approval has not yet been obtained
3. YES - see contact details below of person who can verify that ethical approval has been obtained)

18. What in your view are the ethical considerations involved in this project? (e.g. confidentiality, consent, risk, physical or psychological harm, etc.) Please explain in full sentences. Do not simply list the issues. (Maximum 100) words)

Confidentiality, over-familiarity and maintaining objectivity are ethical challenges for the Insider-researcher, as participants will be drawn from his current institution, as well as a former HEI he recently left 12 months ago.

Based from experience there is also the possibility of the participant becoming emotional whilst recounting a poignant story, this can also subsequently trigger off emotions within the Researcher.

Power constructs could also adversely impact on ethical research, as the Researcher is at a lower employee grade than the participants he will be interviewing.

There may be inadvertent gender issues from both the researcher's and interviewee's loci of understanding

19. Have participants been/will participants be, fully informed of the risks and benefits of participating and of their right to refuse participation or withdraw from the research at any time?

1. **YES (Outline your procedures for informing participants in the space below.**
2. NO (Use the space below to explain why)
3. Not applicable - There are no participants in this study

Interviewees will be sent a covering letter with information sheet, together with a consent form which they are asked to sign to signature they agree to partake in the research activity. The form will also reinforce their right to withdraw at any stage of the research process, whilst also explaining if the decision to withdraw is left for some time that it may be difficult to locate all data collected from the participant, or, it might be too late as the research has been published.

Due to the sensitive nature of the research it is proposed that participants will be given a copy of the transcript to read and agree/amend as appropriate. Obviously this may result in some initial significant revelations being withdrawn.

20. Are participants in your study going to be recruited from a potentially vulnerable group? (See RPU website (www.wlv.ac.uk/rpu) and follow link to Ethical Guidance pages for definition of vulnerable groups)

1. YES (Describe below which groups and what measures you will take to respect their rights and safeguard them)
2. **NO**

21. How will you ensure that the identity of your participants is protected (See RPU website (www.wlv.ac.uk/rpu) and follow link to Ethical Guidance pages for guidance on anonymity)

It is proposed that participant anonymity will be protected by the following measures:
1. The only reference to the two institutions involved will be the use of the term 'teaching-orientated universities'.
2. Pseudonyms will be used which conceal identity but not gender
3. Subject disciplines will not be explicitly identified against each participant's pseudonym. However subsequent findings may emphasise indicative disciplinary differences, which could be reported generally pending Supervisory advice.
4. Whilst research focuses on the Head of Department role, ages of participants and time in post will not be explicitly identified

22. How will you ensure that data remains confidential ((See RPU website (www.wlv.ac.uk/rpu) and follow link to Ethical Guidance pages for definition of confidentiality)

It is proposed that confidentiality of data will be assured through the storage of data on username/password protected sites such a Dropbox. It is likely that data analysis will be carried out using a qualitative analysis tool such as MaxQDA. In either cases identities of participants and institutions will be stored separately either in a locked draw at work, or, at home where the Researcher resides alone.

If the participant wishes to share a story or example 'in-confidence' with the Researcher this will not be used as data and the voice recording will be turned off at that moment in time and only re-started when the participant is ready.

Whilst, there is the requirement to submit an e-thesis which will be openly accessible on the University of Wolverhampton's WIRE repository, it is the intent of the researcher to fully anonymise to protect a participant's and Institution's identity iaw the Information Commissioner's Anonymisation Code of Practice and the Data Protection Act (1998)

23. How will you store your data during and after the project? (See RPU website (www.wlv.ac.uk/rpu) and follow link to Ethical Guidance pages for definition of and guidance on data protection and storage).

Please see Field 22 above. However, data will only be kept until the Researcher's doctorate is confirmed.

Appendix two: Institutional permission to conduct research

19 May 2016 10:23

Hi Steve,

Please see below.

You're good to go without ethics approval from here.

Best wishes

[redacted]

From:
Sent: 19 May 2016 10:23
To [redacted]
Subject: Re: Doctorate & Ethics advice please

No, not necessary. He's doing his research at another university and gaining ethical approval from there.

[redacted]

On 19 May 2016, at 10:13, wrote:

Hi,

Can you see the below please:

Will there be a requirement for ethics through XXXXXXX?

Thank you

Steve Harris

Actions

In response to the message from, 04/08/2015

To:

[redacted]

19 May 2016 09:14

Dear

This is XXXXX's e mail below. My research question asks 'Looking across their lives today what narratives do academics within higher education recount to explain what has bought them to their contemporary professional role?'. It will involve 4 participants plus myself placing themselves within narratives. My research supervisor Dr Vinette Cross, University of Wolverhampton will facilitate the first session due to take place late Sept/Early Oct.

Kind regards

Steve Harris

Steve Harris

Hi Vinette Please see the e mail below FYI. Kind regards Steve

04/08/2015

[redacted]

04 August 2015 12:21

Hi Steve

Glad to hear your EdD is coming on and you are staring to collect data. Once you have your ethics info from Wolves I can then give you formal permission to approach staff /students at XXXXX to be participants. Effectively we treat you as an external researcher but you can just email out to the staff you want to recruit. If you want it to go out further than BLSS then I can ask the ADRs in the faculties to distribute your invitation.

Best wishes

[redacted]

Appendix three: Participant information sheet

Researcher Name: Steve Harris

Study title

Exploring identity through the personal narratives of academics working within a teaching-orientated university

Introduction

This research project focusses on the historicised reflections of experienced academics concerning their path to their contemporary role. The research will be undertaken within a small-group setting where the researcher will also operate as part of the group. Participants will be invited to share experiences coupled with the initial use of theme-boards to elicit memories and ideas to draw out themes that then set a framework for subsequent exploration.

What is the purpose of the study?

The purpose of the study is to explore the meaningful professional lifeworld as perceived by participants both individually and collectively. It is also anticipated that this study will further the understanding and value of storytelling within the context of this study's professional focus.

Why have I been chosen?

You have been chosen because you have a wealth of contextual experience as well as previously expressing an interest in narrative-based research.

Do I have to take part?

Whilst your participation would be most welcomed, you have no obligation to take part in this research. If you agree to take part you are free to withdraw at any point.

What will happen if I decide to take part?

You will be invited to an initial meeting where after an initial theme-board activity the parameters of research will be discussed and agreed amongst the group.

Subsequently the group will meet at intervals to be agreed, normally 4 to 6 weeks, to build on the memories and stories generated. It is anticipated there will be a total six

meetings, however this number will be set by the group as research progresses and can be extended if the need arises. Post-meeting each participant will be asked to reflectively critique discussions/activities. It is important to note the following points overleaf:

- Each meeting will take place in a small group setting involving colleagues from the Business School
- The first meeting will include a creative activity and will be facilitated by the researcher's supervisor, Dr Vinette Cross.

What are the potential benefits and risks of taking part?

Benefits:

- To build participant's expertise in the field of narrative-based research
- To provide participants the opportunity to engage critically with like-minded colleagues in scholarly and collegiate discourse

Risks:

- It is important to note that this study's emphasis focusses on the participatory exchange of thoughts and ideas. However there may be times when unintentionally discussion may risk triggering emotion, if this occurs participants can disengage from the dialogue and where required will be encouraged to either seek the appropriate signposted University support service and/or discuss with the Researcher's supervisors.

Will my taking part in the study be kept confidential?

All data storage relating to individuals and their contact details will be kept on a proven password-protected secure user area on a network system. Participants will remain anonymous in all documentation and transcripts; at the first meeting participants will be asked to choose a pseudonym. Participants can ask for aspects of the recording during and/or after the event to be deleted. However, the consent form asks that you agree if you subsequently decide to leave this research project that your contribution up to that point can be included within the thesis write-up. Further to this the following precautions will be taken:

- The only reference to the institution involved will be the use of the term 'teaching-orientated universities'.
- Pseudonyms will be used which conceal identity but not gender
- The subject discipline and department will not be explicitly identified against each participant's pseudonym.
- Whilst research focuses on the academic role, ages of participants and time in post will not be explicitly identified

What will happen at the end of the research study?

All participants will be given the opportunity to comment on transcripts complete with the researcher's interpretation of their contribution post-meeting. Findings will be written up as an EdD thesis and aspects of the study will be disseminated in a variety of ways including the publishing of research papers.

What if I have a problem or concern?

If you have a concern about any aspect of this study, please contact me and I will do my best to answer your questions. Alternatively, you can contact one of my supervisors - Dr. Vinette Cross: [redacted] or Prof. Anne Hollinshead: [redacted]

Who has reviewed the study?

The study has been reviewed by University of Wolverhampton Research Ethics Committee.

Contact for further information

You can contact me for further information by email: [redacted]

Thank you for reading this information.

Date: 26/06/2016

Appendix four: Consent to participate in a recorded meeting

Name of researcher: Steve Harris

CONSENT TO PARTICIPATE IN A RECORDED MEETING

Title of project:

Exploring identity through the personal narratives of academics working within a teaching-orientated university

Please initial here

1. I confirm that I have read and understand the information sheet dated 26/06/2016 for the above study and have had the opportunity to ask questions. ☐

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, but my contribution up to that point may still be used within the Thesis write-up. ☐

3. I agree for my contribution within the group to be recorded and for the information to be used for the purpose of this study. ☐

4. I agree that any direct quotes from the study can be used in the research report and any associated publications and understand these extracts will be anonymised. ☐

5. I understand that the researcher may wish to publish this study and any results found, for which I give my permission ☐

6. I agree to take part in the above study. ☐

……..	…….	……
Participant's Name	Date	Signature

……..	…….	……
Researcher's Name	Date	Signature